

FAUSTINUS the Presbyter,

TO

The Empress *Flaccilla* :

OF THE

TRINITY,

Or, of the

FAITH against the *ARIANS*.

To which is Added,

A PREFACE, giving some Account
of the AUTHOR, and his FAITH.

A TREATISE *very necessary to be Read*
at this Time.

L O N D O N :

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THE PREFACE.

I*t is extremely sad and melancholy to observe, what amazing Inroads that dire Contagion, first raised and diffused in the Church of Alexandria by Arius an insolent assuming Presbyter, hath of late Years made on this Christian Nation : And what unwearied Pains in the wily Arts of Sophistry and Delusion are taken by false Brethren, of the same Complexion among our selves, to render it epidemical.*

*If it be true, that in some *Pestilential Diseases, those, that are infected, take a wonderful Delight in infecting of others, and find their Satisfaction in tainting their nearest Relations and Friends ; it never is otherwise in Distempers of the Mind. Every curious, or novel Opinion, that springs in the Brain of Self-Admirers, how erroneous, how damnable soever it be, is above all things entitled to their Care and Indulgence. The mis-shapen Embrio shall be lick'd into Form, and fashioned to advantage, to conceal, if possible, its native Deformity. They that travail with it, are restless and in Pain, till it come to the Birth : And when those Pangs and Throws are over, their next Concern*

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is,

* Thucydides.

is, how to spread and propagate it. Numbers, they know, are both an Ornament and Defence ; and therefore imploy all the Arts of Collusion and Sophistical Address to draw in as many as they can, to support and give Countenance to what they produce. And if it chance to meet with Opposition, that only serves to fan the Flame of natural Affection, and to make it blaze out with the greater Violence.

But Heresies, that are entirely new, are very great Rarities indeed. We see no such Monster in these latter Ages. The Men of Reason and Philosophy in former times have exhausted the whole Fund of Capital Errors, and have only left to Posterity the inglorious Part of pursuing their impious Schemes, and improving on their Models. Our modern Arians have Reason to complain of this unhappy Necessity, and to curse, with the * Grammarian, those busy Fellows, that have said all their fine Things before them. For can a viler Indignity be offered to Men of their Reach and unbounded Capacity, than to be put to the Drudgery of vamping an old Moth-eaten Heresy? An Heresy, that strikes at the very Foundations of the Christian Faith, and stands condemn'd by the great Oecumenical Council of Nice.

Constantine the Great, who summoned that Council, and presided in it, call'd Arius, the Founder of this Heresy, † The impudent Minister of the Devil ; || commanded him and his Followers to bear the infamous Name of Porphyrians ; sentenced all his Books to the Flames, and made it Death for any to conceal them. The same Great Emperor complained of the manifold Abuses and Misrepresentations, both as to Persons and Things,

* Donatus. † Socr. pag. 31. Τὸ διαβόλου ἀναιδὴς πρὸς ὑπερήτης.

|| Socr. pag. 32. Ἐδοξεν Ἀρειὸν τε καὶ τοὺς Ἀρειῶν ὁμολογίας, Πορφυριανὸς μὲν καλεῖσθαι. — Καὶ εἴη σύγγραμμα ὑπὸ Ἀρείου συντεταγμένων ἐνείσκειτο, τὸ το πρὸς παρεδίδωτο. — Ἐν τῷ σύγγραμμα ὑπὸ Ἀρείου συνταγὴν φανερώθη κρυφαί τε τῶ δόξατος ἔσαι ἢ ζυμία.

The PREFACE.

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Things, made him by Eusebius of Nicomedia, and the other Partizans and Friends of Arius; and out of a just and becoming Indignation, conceiv'd against their Frauds, Circumventions and Treachery, gave them the Character of * Pestilent Wretches. If these Titles and Characters please the Men of Reason and Philosophy among us, who labour a Revival of those impious Opinions, we do not envy them the Wearing of them. Much Good may their Honours do them. But let them not think so meanly of us Christians, as to dare with Effrontery and Disdain to pass their Opinions upon us now for Primitive Christianity. † We know in whom we have believed, and are resolved, with God's Assistance, || to contend earnestly for the Faith once delivered to the Saints, and handed down to us by the general Suffrage of their pious Successors.

Metinks, if Piety would not, which yet we make no doubt of, true Policy would induce the Defender of the Faith to take proper Measures to stop the Progress of such damnable Errors, not more destructive of the Christian Religion, than of the Peace and Security of the Crown. Witness that Inundation of Disorders and Confusions, that almost overwhelmed the Roman Empire in the Reign of Constantius, brought in by the barbarous Outrages of the Arians, and the complicated Crimes of Murder, Rapine and Sacrilege. Nor can it ever be safe, in point of Policy, to blaspheme, and reduce into the Rank of Creatures, that Essential, Divine Wisdom, ** by whom Kings reign, and Princes decree Justice.

If the modern Oracles of Reason and Philosophy would have busied their Thoughts, in demonstrating the necessary Existence of God from the Things that are in Being; in unravelling all the Mysterious Steps of Providence

* Theodorit. p. 50. 51. *Εἰ πῶς πρὸς μνήμην τῶν λυμένων ἐκείνων.

† 2 Tim. i. 12. || Jud. v. 3. ** Prov. viii. 15.

*vidence in the World, and in assailing all the Difficulties that attend every strange Phenomenon in Nature : It would have been a more decent and laudable Employment. But to what imaginable Purpose should they suffer their Thoughts to dwell on those Subjects, when they refuse to believe that God, whose Existence they demonstrate, whose strange Works they pretend to account for ? For * in not believing God, they make him a Liar ; they treat Him as one that deserves no Credit ; because they believe not the Record that God gave of his Son.*

This Charge, I am sensible, will highly provoke and exasperate the Arians among us. They would be thought not only to have the profoundest Veneration for the Sacred Scriptures, but to give us from thence an entire Plan of the Doctrine of the Trinity. The Method, no doubt, is just and right, and would have been perfect too, had they taken in the constant Tradition of the Catholick Church, to fix and determine the Sense of those Expressions, which are liable to be perverted, and could be cleared by their proper Evidences.

But what their Veneration is for the sacred Scriptures ; what Partiality hath been used in making Collections from thence ; and what intolerable Treatment the ancient Writers of the Church have received, the Learned know to their great Regret, and see too much Reason to detest and abhor.

If the Books of the New Testament will not depose, what they can never be brought to depose, against the Divinity of Jesus Christ, they shall be sure to bear their Burden. They shall be treated, as their great and awful Subject was treated, when a vile Murderer was preferred to Him. A Collection of Doctrines, Regulations, and Orders Ecclesiastical, ridiculously pretending to primitive Antiquity, and larded here and there with Parcels of Arianism, shall be deemed as true, if not
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* 1 Joh. v. 10.

far more true, and more authentick than the Gospels themselves. Nay, a greater and a more injurious Indignity, than can arise from so odious a Comparison, shall be forced upon them. They shall be rack'd and tortur'd, mangled and disjointed, to draw out a Confession against God the Son : And if that Method fail of Success, then, * in Imitation of Arius and his Accomplices, (to whom they owe not only their Errors, but the Means and Method of defending them) all the several Passages in Sacred Writ, that relate to the Humanity, the abject Condition, Humiliation, and Passion of Jesus Christ, shall be collected, and marshalled, and urged in full Bodies against his Divinity : And at the same Time all the Proofs, and all the Arguments deducible from thence in Defence of his Divinity, shall be carelessly passed over, or drawn forth only to be misrepresented. Nor do the Fathers of old meet with better Quarter. If they will not be Arians, they shall be made to look like Arians, and to bear their Testimony against the only, proper, and only begotten Son of God.

But I rake too long in this noisom Filth : And for a further Proof of the Charge exhibited against our modern Arians, I refer the Reader to the following Treatise ; where he will find not only the General Assertions of the Arians, and those Assertions irrefragably confuted ; but also the particular Texts of Scripture, wherein they imagine their Strength lies, explained to a true and Catholick Sense, and turned upon the Arians to their utter Confusion.

Faustinus the Presbyter was the Author of this Treatise ; a Man of Note and Consideration in the Western Church about the middle of the Fourth Century. He wrote it, as he tells us, in Obedience to the Commands of a truly great and religious Lady, the Empress Flaccilla, the most excellent Consort of Theodosius the elder : But in so very low and unpolished a Stile, that,

* Theoderick, Lib. I. cap. 4.

that, conscious of his Failure in this Particular, he many Times endeavours to excuse it as much as he is able.

If the English Dress, in which he now appears, be in all Respects as homely and unfashionable, the Reader will be pleased to believe, that the true and only Reason of it is this : The Author seemed unwilling to appear in any other. Nor is it ever imputed as a Fault in Painters, when a Copy perfectly resembles, and expresses the Original whence it is taken. But how unfashionable, how uncourtly soever his Dress be, it is humbly presumed, that the English Ladies that have been seduced, or are in danger of being seduced, into damnable Errors, by the false Teachers now among us, will never disdain to accept of an Antidote, prepared by the Command of a most religious Empress, and graciously received by her.

I am not insensible, that an Objection lies in the Way of my Author, and expect, that the Schismatick will be thrown in his Teeth by our modern Arians, should he chance to be well received here, and on that Account only merit the Favour of their Notice.

To give a short, impartial State of the Case : Faustinus was a Man very zealously affected, and inseparably attached to the Honour of his Lord and Saviour ; and was horribly afraid of incurring the Displeasure of Almighty God, by joining in Communion with those Bishops, or even with such as received those Bishops, that either through Cowardice, or some other more blameable Human Frailty, had shamefully deserted and betrayed the Faith in the Council of Arimini. The fearful Instances which he and his Fellow-Presbyter Marcellinus give in their Supplication to the Emperours Valentinian, Theodosius, and Arcadius, were more than enough to terrify any one from drawing near to the Tents of those Men, lest he should partake of their Plagues. The tragical Exit of the Great, the Venerable, the Renowned Hosius, Bishop of Corduba,

duba, who out of Cowardice at last denied his Lord and Master ; of Potamius Bishop of Olyssippo or Lisbon, that out of Avarice betrayed Him ; (for Judas hath his Successors as well as Peter :) And of Florentius Bishop of Emerita, who drew upon himself the Divine Vengeance, only by communicating with those two, whom he knew to be Traitors ; are sufficient, one would think, to deter every Man that hath any Regard for his own Safety, from having any thing to do with the rest of those Bishops, their Fosterers and Abettors : And it was their Communion alone which Faustinus rejected.

Zeal, when inflamed, I will frankly own, is a very dangerous Affection, where there is either a Want of due Knowledge to direct and point it, or of Prudence and Candour to restrain and controul it, and keep it within its proper Bounds. Nor is an Excess of Fear less mischievous and fatal ; which, as the Wise Man tells us, is a Betrayer of the Succours, which Reason offereth, and neither seeth, nor heareth, nor considereth of any thing but the present Danger, to which it is exposed. And if a Man prove exorbitant under the Power of these violent Passions, a few Grains of Allowance are only begged at present on behalf of the Frailties of Human Nature.

The Council of Ariminum gave the sad Occasion for a Separation, but the Schism was not actually formed till some Years after ; when those few Bishops, which neither the Menaces, nor the flattering Smiles and Promises of Constantius, could prevail with to deny the Lord that bought them, were recalled from Banishment, and restored to their Sees. The returning Bishops, Athanasius, Eusebius, Asterius, with others, assemble a Council at Alexandria, and unanimously confirm and ratify the Faith of Nice, and anathematize the Partisans of Sabellius and Apollinaris. But what was to be done in the Case of their Lapsed Brethren,

thren, was the grand Question : And as it was a Matter of prudential Consideration, was to be entred upon and managed with the greatest Caution. On the one hand, to refuse to admit them, as the Canons required, to Lay-Communion, upon their Repentance and Revocation of their Error, were to run themselves upon the same Rock on which Novatus split and was lost. On the other, to re-instate, or rather to confirm them in the Sees they possessed, upon the same Conditions, was directly against the Canons of the Catholick Church, which command them to be reduced into Lay-Communion. The Number of the Lapsi was exceeding great, and most of them otherwise Men of Value and Consideration, betrayed into Heresy by their extravagant Fears, and forced unwillingly to subscribe to that Blasphemy, which they from their very Souls abhorred. In this Perplexity, what Course could Prudence itself direct that Assembly of pious, learned, and orthodox Bishops to take ? The Church was satisfied with the Submission of the Lapsi, but could not well want the Benefit of their Labours : And therefore those suffering Bishops in Council assembled, prudentially resolved to remit somewhat of the Severity of the antient Discipline, rather than try any other Method, which in all Probability might in the Issue prove much worse than the Disease. Accordingly, they decreed the Restoration of the Lapsi, upon the Conditions aforementioned, not only to the Communion of the Church, but also to their respective Sees.

This Uncanonical Indulgence was highly resented by Lucifer, the great and celebrated Bishop of Cagliari in Sardinia, who utterly refused to subscribe to the Decrees of that Council, or to hold Communion with any that received them. This was indeed to sound a Trumpet of Defiance to all the rest of the Christian World that readily came in and approved of the Salutary Decrees of that Council. And so the Obstinacy of
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this one Man gave Rise to the Schism, wherein Faustinus was unhappily engaged.

But as Schisms, for their own Support, are commonly observed to advance, or fall in with some Heterodox Opinions, or other; these Separatists found themselves directly charged with the Heresies of Sabelius and Apollinaris; upon none other Grounds, but their absolute Refusal to subscribe to three Hypostases in the Godhead. And well might the Members of the Western Church refuse to subscribe, which universally believed the Word Hypostasis, to be the same with Substance, and looked upon the Notion of three Substances in the Godhead with the utmost Abhorrence, as being, in their Opinion, neither more nor less, than the owning of three Gods. The Truth is, the strict and proper Signification of the Word, as it hath ever since been used in the Christian Church, was first of all fixed and determined in the Council of Alexandria, by the great Care and Labour of Athanasius; who, during his Exile in Gaul, had Leisure and Opportunity to acquaint himself with the Reasons of that Aversion, which the Latins had conceiv'd against the Word, Hypostasis; and Capacity to clear it from the Imputation of any Tritheistical Sense. But as the true Christian Meaning of the Word could not presently be diffused over all the World, nor universally be received and acquiesced in; the Decreeing of three Hypostases in the Godhead, gave no small Occasion of Dislike and Defamation to the Decrees of that Council, unto which we owe the Peace of the Church, and praise and adore a Trinity in Unity for the blessed Instruments of procuring it.

To give the Reader no farther trouble on this Head, and to vindicate Faustinus from the Charge of Heresy, which our modern Arians, those exact Transcribers of the Infidelity and Detraction of their Predecessors, may lay upon him; I beg leave to close this Pre-

face with his own Confession of Faith, sent to the Emperor Theodosius, and transmitted by him to Damasus Bishop of Rome; (who, 'tis probable, put the Emperor upon requiring from each Schismatick a Confession of his Faith :) and was long ago received into the Code of the Canons and Constitutions of the Roman Church.



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The Confession of Faustinus is as followeth:

THE Faith set down in Writing at *Nice*, was sufficient against the *Arians*. But because some Men of bad Dispositions, under the Confession of that Faith are intermixing impious Expressions, to bring Disgrace and Displeasure upon us, as tho' we were the Patrons of the Heresy of *Sabellius*; we briefly, first, in the Confession of the Faith declare against *Sabellius*; and against those, that under the Confession of the Catholick Faith, are the Defenders of impious Expressions, affirming that there are Three Substances; when the Catholick Faith hath always confessed, that there is One Substance of the Father, and of the Son, and of the Holy Ghost.

We believe there is a Father, who is not the Son, but that hath a Son without Beginning, begotten of him, not made: And we believe there is a Son, who is not the Father, but that hath a Father, of whom he is begotten, not made: And we believe there is an Holy Ghost, that is really and truly the Spirit of God. Whence also we confess, that there is One Substance of the Divine Trinity: For such as the Father is as to Substance, such also is the Son, whom he hath begotten: And the Holy

Holy Ghost, not being a Creature, but the Spirit of God, is not different from the Substance of the Father and the Son; but he himself is also of the same Substance with the Father and the Son, as he is of the same Godhead. For they that take us to be the Followers of *Apollinaris*, may know, that we no less abominate the Heresy of *Apollinaris*, than that of *Arius*. But we admire how those can be approved of for Catholicks, who affirm, there are Three Substances of the Father, and the Son, and the Holy Ghost. But altho' they say, that they believe not the Son of God, or the Holy Ghost, to be a Creature; yet on the other Side, the Faith they conceive is impious, when they affirm, there are Three Substances; for it follows, that they must confess Three Gods, who confess Three Substances. Which Expression the Catholicks have always abhorred.





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PAge 7, Preface Notes, for *Theodorick*, read *Theodorit* ;
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FAUSTI-



FAUSTINUS *the Presbyter,*

TO THE
Empress FLACCILLA.

OF THE
TRINITY:

OR, OF THE
FAITH against the *Arrians.*

IN Obedience to your most religious Commands, let us enter the Lists with the Adversary, not presuming indeed upon our own Force, but confiding in the Patronage of the Saviour; against whom, after the manner of the *Gentiles*, and with the Rage and Fury of *Jews*, the Impiety of *Hereticks*, is waging of War. But because in that, which you vouchsafe to write in the Person of *Hereticks*, I perceive a great many things in Disorder, insomuch that you seem to me not perfectly to have known the *Arrian* Assertions; I

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thought it better, in the first Place, to make it plainly and openly appear, how they hold the Articles of Faith, and how they take Captive well-meaning People with ambiguous Expressions; and then most of all, when under the Cover of the common Confession they set off their impious Words to Advantage. For then, and not before, the Truth of the Solutions and Answers appears, when first their wicked, sacrilegious Dodging is exposed and laid open to publick View.

C H A P. I.

Of the Impious Confession of the Arrians.

THE *Arrian* Impiety asserteth many Things in the same Words which we do, but confesseth not in the same Sense, when called upon to rehearse the Articles of the Divine Faith. For in the very same Terms that we make use of, it speaks out aloud God the Father, and God the Son, and that all Things were made of God the Father by the Son, and that the Son was begotten before the Worlds. But when in these Expressions it is at full Agreement with us, yet nevertheless by prophane Interpretations it forceably quits the pious Sense of the Catholick Church: So speaking the Word, Father, as meant of one that hath not truly begotten; and so pronouncing the Word, Son, as intended of one, that is a Son, not by Nature, but by Adoption; that is, of one taken in to the Name of Son from some other quarter, not truly begotten of God the Father. For altho' it confesseth, that the Son was born before the Worlds, it nevertheless assigneth a Beginning to Him, saying, There was a Time when

when he was not. And it saith, That all Things were made by Him, but so, as to affirm Him substituted out of nothing in being, having presumed Him not truly begotten of God the Father. And hence would have it believed, that Christ indeed is God, but no true God, to whom a Beginning is assignable; and a Son indeed, not by Birth, but by Creation. If so be He is not truly born of the Father, but substituted out of Nothing, he for this Reason believes Him mutable, as being in his Creed, neither truly God, nor a true Son. And to gain Credit to his impious Sentiments with ignorant or well-meaning People, he makes use, as he thinks, of the Testimonies of the Divine Writings, saying what is spoken in the Person of Wisdom, * *The Lord created me the beginning of his Ways for his Works.* Now, that Christ is Wisdom, the Apostle confirmeth, when he saith, † *Christ the Power of God, and the Wisdom of God.* 'Tis certain then, that Christ, who is Wisdom according to the Apostle, is a Creature; and now, saith he, it follows that He is not a true God, who is a Creature: Now is He not a true Son, who is not begotten of God, but created: There was a Time therefore, when He was not.

These are the Weapons that subtle Wickedness produceth, and which we are called forth to oppose, in order to lay open the Impiety of the contrary Assertion, not indeed, as we said, by our own Prowess, but by the Grace of God, which ever assisteth pious Endeavours. Only let me beg of you, not to be offended at my slovenly Language, but having your Thoughts fixed on the Worth of Things, give Sentence for the Truth. But I write not this, as a Book, but dispute, as it were, with the Adversary here present. And.

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* Prov. viii. 22.

† 1. Cor. i. 24.

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First

* Prov. viii. 22.

† 1. Cor. i. 24.

First of all, To what they say, There was a Time, when He was not, we oppose this, That He hath been ever, and bring against it a Gospel Proof, where *John* saith, * *In the Beginning was the Word.* For as Christ is the Wisdom of God, and the Power of God, so is He also the Word of God. When therefore he saith, *In the Beginning was the Word*, how doth the *Arrian* Impiety say, There was a Time when He was not? *In the Beginning*, saith he, *was the Word*: He doth not say, *In the Beginning the Word was made*; and certainly, what was in the Beginning, must be believed to have ever been. For if the Son, as Impiety surmiseth is something made, without question the Divine Writing in the entrance had delivered, that He was made, after the manner, wherein *Moses* spake, saying, † *In the Beginning God made the Heaven and the Earth.* For if the Son of God also were a Thing made, *John* would have said, *In the Beginning the Word was made.* But the Evangelist, or rather the Holy Ghost by the Evangelist, foreseeing, that there would be Men of wicked Dispositions, who would say of the Son, There was a Time, when he was not, therefore he began thus, *In the Beginning was the Word*; for nothing is before Him in Time, who is found to be before the Beginning. The Divine Writings were therefore publish'd, that we should guide our Belief by their Sense, not that we should thrust our own Sense into their Sacred Expressions. Let him look, if there be any Texts, which by their Obscurity are supposed to give occasion of doubting; in this Text certainly there is none at all: Nor may an Expositor Sense it otherwise, than it is written; nor is it needful to thrust in here our Sense:

* Joh. i. 1.

† Gen. i. 1.

Sense : A bare recital of the **Divine Words** is enough to let us into a perfect Knowledge of the Faith to be received. *In the Beginning*, saith he, *was the Word*. Is there any Supposal of Time here, any Suspicion of Ages, or any Interval of a Point or Moment, that thou dar'st say, There was a Time, when He was not ? *In the Beginning was the Word* ; and lest you might understand it of a Word spoken, it follows, *And the Word was with God* : He said not, *The Word* which God spake, but, *And the Word was with God* : At last he explains what the Word is, saying, *And the Word was God*. If *in the Beginning was the Word*, and *this very Word was with God*, and *the Word was God*, the purpose of Impiety falls to the Ground. For Proof is made from this Text, That Christ the Son of God both always was, and always inseparable from the Father, and always God. For as He is without Beginning, when it is said, *In the Beginning he was* : So likewise when it is said, *He was with God*, his eternal Inseparability from the Father is declared. Moreover, when this Word is defined to be God, no doubt he is believed to be God from everlasting. For what he premised, saying, *In the Beginning*, is to be referred to all the Clauses ; *i. e.* *In the Beginning was the Word* ; and when it follows, *and the Word was with God*, and *the Word was God*, without all doubt, *In the Beginning*, is to be understood. At the last he concludes, thus saying, *This was in the Beginning with God* : How then was He, when He was not, who always is ? How is He out of nothing in Being, who ever is with the Father ? How is he a Creature, who always is God, yea, and by whom every Creature is ? For it follows, *All Things were made by Him*. How is He made out of nothing in Being, by whom all Things were made ? For if He
Himself

Himself was made, *how were all Things made by Him ?* For while He was a making, He that was not, could not be the Maker of Himself; and therefore He is to be thought not made, *by whom all Things were made*; because it is foolish and absurd to say, That He, who was not in being, was made by Himself.

Paul in like manner also teacheth, That Christ ever was, and is God, and equal to the Father. For then is He truly God, when He is equal to the Father; because neither would He be said to be equal, if He were not esteemed truly God. For it is injurious to the true God, if one, that is not true God, be said to be His Equal. In his Epistle to the *Philippians* he puts it thus, * *Let this Mind be in you, which was in Christ Jesus, who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation, taking upon him the Form of a Servant.* If Christ is truly Man, when he takes upon Him the Form of a Servant; He is also truly God, when He is said to be in the Form of God: Nor could he otherwise call Him Equal, unless he would be understood, that to be in the Form of God is to be true God. And He that is true God, certainly always is; and He that is always God, of Him it cannot be said, There was a Time, when He was not. Moreover, the Apostle Paul, writing to the *Colossians*, saith, † *All Things were made by him: For in him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and in him, and he is before all.* He therefore always is, by whom, and in whom all Things were made.

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* Philip ii. 5, &c.

† Colos. i. 16, &c.

The Psalmist also saith in his Song, * *In Wisdom hast thou made them all.* He said not, that Wisdom itself was made; for the Apostle also, when he saith, *And He is before all*, denyed, that He was made. For if he would have it believed, that He, that was not, was made, he could have put it thus, *And he was made before all*: But when he saith, *And He is before all*, he gave a Beginning to all, before whom he is, and whose Maker He is: But he himself is without Beginning, who is said, not to be made, but to be, before all.

Again, the Apostle saith, † *One God the Father, of whom are all things, and we in Him, and one Jesus Christ our Lord, by whom are all things, and we by Him.* Here, when he saith, *All things are by Christ*, he most plainly severeth the Maker from things made; nor is it possible to conceive the nature of a made thing in Him, that made all Things.

But let us see, whether Moses also hath taught this same, which the Apostles have declared, viz. *That all things were made of God by the Son.* Among other things, when he relates the Formation of the World, he saith, †† *And God said, Let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters; and it was so; and God made the Firmament, and God divided thro' the midst of the Water:* When he saith, *And God said, Let there be a Firmament*, in the Speaker, the Person of the Father is to be understood: But when he saith, *And God made*, the Person of the Son is to be understood in the Maker. For if you think it is not to be so taken, the Apostle's Assertion will be in danger, when he saith, *One God the Father, of whom are all things, and we*

* Psal. civ. 24. † 1 Cor. viii. 6. †† Gen. i. 5, &c.

in Him; and one Jesus Christ our Lord, by whom are all Things, and we by Him. For unless you believe, that the whole Fabrick of the World was made by the Son, yea, and all Things invisible and visible, how receive you into your Creed the Apostle's Words, saying, *One Jesus Christ our Lord, by whom are all things*; and also that which we related above, *For in Him all things were created*; and that too of the Psalmist, *in wisdom hast thou madethem all*? John likewise pursues this, *All things were made by Him*. How all Things? If you deny that to be spoken of the Son of God, Gen. i. 7. *And God made the firmament, and God divided in the midst of the water*. And therefore Moses also brings the Son in as the Maker, not as one of the Things made. For if he had learnt, by the Revelation of the Holy Ghost, that He was made, among the other Things, which he describes as made, he would have mentioned Him, as made before. But he more fully pursues this afterwards, when now an Inhabitant of the framed World was to be made. * *And God said, Let us make Man after our Image and Likeness*. For it is not for one Person to say, *Let us make after our Image and Likeness*; nor yet for a different Deity. For these Words, *Let us make*, and *our*, being plural, denote the Persons of the Father and the Son: But that he saith, *Image*, in the singular Number, the one Godhead, the one Power of either Person is apparent. If Christ be a Creature, how comes he to be taken into Partnership with God in the Work? For unto Him it is spoken, *Let us make*. If He be not a true Son, how comes He to have one Image with the Father? An adopted Son hath not the Image of him that adopts him: He may indeed have

* Gen. i. 26.

have his Munificence, but he can't have the Nature of his Image. There are, I know, Diversities of Images, which it were tedious now, and unnecessary to recount. But I claim what makes for the Cause in hand, and affirm, that here there is no Difference of Image, where there is said to be one Image of Father and Son. For he said not, *Let us make after our Images*, but, *after our Image*; And lest, perhaps, thou shouldst stupidly avouch, O Heretick, whosoever thou art, that, *Let us make*, may be said of one Person, as tho' it were an Affection of one thinking within himself, not a Designation of Persons; it follows close after, *and God made Man, in the Image of God made He him*. He is blind that sees not what is set before him in a clear Light: *God*, saith he, *made, in the Image of God he made*. Is it not most plain, that even then the Holy Ghost, thro' *Moses*, treated of the Gospel Mysteries, saying, *God and God*, and yet not two Gods, because there is one Image of Father and Son: And oh! with what Foresight were all Things published. *God and God* the sacred Writing pronounceth, to exclude *Sabellius* contending, that there is one Person of Father and Son; and lest he should introduce two Gods, he inserts one Image among the Words, which denote a Plurality of Persons. This you will find to be so, if you carefully mind the Evidence, saying, *Let us make Man after our Image*. What say'st thou, O *Arian* Impiety? If Christ be a Creature, how came the Creature and Creator to have one Image? But lest again *Arius*, by occasion of the Persons, should bring in Diversities of Nature; Diversity of Natures admits not a Communion of one Form.

Many are the Expressions in the Books of *Moses*, whereby they may be confuted, that are guilty

of Impiety towards the Son, yea and towards the Father also. For how moveth not this Impiety towards the Father also, which is trained up against the Son by the Breath of Prophaneness, when they deprive the Father of what belongs to him that is truly a Father, by taking away from the Son, what appertains to Him that is truly a Son? For how is he truly a Father, who according to them hath not begot a Son? How is Christ truly a Son, whom they deny to be truly begotten of Him? But, as I said, there are many Expressions in the Books of *Moses*, whence this their Impiety may be confuted. But because we treat of these, not with the Diligence of one that writes a Book, but as it were draw in haste certain Sketches upon Paper, so as to express, in some Sort or other, the Obedience we pay to your Commands, we pass the other Expressions by, chiefly because in those that are divine, not the Number of Proofs, but the Authority is to be required: And tho' no more than one be produced, it is sufficient.

'Tis enough the mean while, that *Moses* in this one Text is at perfect Agreement with the Gospels and Apostles. *Moses* declareth God and God. As the Evidence above out of *Genesis* speaketh, so *John* also proclaimed God and God, saying, * *In the beginning was the Word, and the Word was with God, and the Word was God.* No body hath said two Gods, altho' he say God and God: Every one hath declared one Image of Father, and Son, and for that reason the Catholick Faith hath known in the Creed to say, One God. Not that by the Confession of One God, the Son should be denied to be God. For as the Father is God, so likewise the Son is God.

For

* Joh. 1. 1.

For if the Son were not God, as the Father is God, how have they according to *Moses*, one Image? or how is Christ in the Form of God, according to *Paul*, equal with God? When *John* also affirmeth, that God the Word is in the Beginning with God, and not without God, he means the same Thing, as to me he seemeth, by this Inseparability of God the Word from God, which is to be understood by Image and Form. For if by one Image and the same Form is shewn the Inseparability of Father and Son, why may not *John*, when he declares the Inseparability of God and God in these Words, *And the Word was with God*, and, *This was in the beginning with God*, be thought to denote the one Image, and the same Form of Father and Son? This Sense indeed might seem ambiguous, had not the same Evangelist a little lower pursued this very Thing more plainly, saying, † *And we beheld his Glory, the Glory as of the only begotten of the Father*. As there is one Image, and the same Form, so is there also none other Glory of the Son, than that of the Father. In the mean time, you that say Christ is a Son by Adoption, how understand you *his Glory as of the only begotten of the Father*? If you own there be many Sons of God by Adoption, and if Christ also be an adopted Son, how is he the only begotten of the Father, seeing he can't be the Only Begotten, whilst there are other Sons by Adoption? But if he therefore truly is the only begotten of the Father, because He alone is begotten of Him that is truly a Father, how is he said to be an adopted Son, when one adopted Son among many more adopted Sons can't have the Privilege of being the

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† Ibid. v. 14.

only begotten of the Father? But altho' there be adopted Sons, yet it is said of none of them, *And we beheld his Glory, the Glory as of the only begotten of the Father.* For it is spoken of Christ alone, *And we beheld his Glory, the Glory as of the only begotten of the Father.* He therefore is not a Son by Adoption, of whom this is said, which cannot be said of adopted Sons. And with good Reason hath He one Image with the Father, because He alone is the only begotten of the Father. What Wonder then, if the Image of the Father be pourtray'd in the Image of the Son? And therefore the Saviour Himself said, *He that sees Me, sees the Father also.* I speak not this as *Sabellins*, as if He called Himself the Father, who is also the Son. For I confess Him, who begat, to be the Father, and Him, who was born, to be the Son. But when he saith, *He that sees Me, sees the Father also*, as He shews, that there is not one Person of Father and Son, so He shews, that there is one Godhead; since in the Substance of Father and Son no Difference is found.

I will speak it again in this place, If the Son be a Creature, how comes he that sees the Son, to see the Father also. For no Man sees a Father by looking on a Creature: For by looking on a Creature a Creator may be seen, but a Father is not seen, but by looking on a Son. If therefore Christ be a Creature, and not truly a Son, by looking on a Creature the Father can't be seen: And how saith He, *He that sees me, sees the Father also*, if not because He is truly a Son born of God the Father? And therefore when you have seen the Son, you must needs have seen the Father also. For without a Son there is not a Father, neither without a Father is there a Son.

Hence

Hence He subjoins, * *I am in the Father, and the Father in Me.* Not certainly by any passive Confusion, but because it follows, that where there is a Father, there also a Son may be known to be; and where there is a Son, there you may know that a Father exists.

There is another Sense of this Expression, † *He that hath seen Me, hath seen the Father also.* Not he that with his bodily Eyes hath seen Jesus in the Body, is said to have seen the Father: Otherwise the Reproof is absurd, which the Lord gave Philip, * *Have I been so long Time with you, and yet hast thou not known me, Philip?* For as to the Body, not only Philip, but also all the Jews that opposed him, saw Jesus: But altho' they saw Jesus as to the Body, yet are not they to be thought to have seen the Father. What then is the Meaning of this, *He that hath seen me, hath seen the Father also?* Consider in good Earnest, and with the Spiritual Eye of Faith behold Christ the Son of God, not to be a Creature, but the Creator; observe Him to be truly God, without Beginning, everlasting, and, as God, invisible, inestimable, incorruptible, immutable, and in all such, as his Father, that begat Him, is; and in this view of the Son, no doubt you have seen the Father also.

In this Sense take also what He saith, *I am in the Father, and the Father in Me.* The Father being perfect, begat a Son that is perfect; and being God invisible, incomprehensible, inestimable, and the true Light, to Him such a Son is born, as He, that begat Him, is; and therefore he saith, *I am in the Father, and the Father in Me.* For since all Things, that appertain to the Power and Godhead of the Father, are had in the Son, the Father is in the Son, and the Son in the Father;

* Joh. xiv. 11. † Ibid v. 9. * Ibid.

ther ; and therefore he said before, * *If ye had known me, ye should have known my Father also.*

Hence likewise it appears, that the Substance of the Father and the Son is the same, in as much as there is one Knowledge of them both. But of a Creature and the Creator there is not one Knowledge, because there is not also one Substance. But there is one Knowledge of the Father and the Son, therefore the Son is not a Creature; but He is the Creator, even as the Father is the Creator ; and God, as the Father is God : And yet hereby we say not, that there are two Gods.

Here it is, O impious Heretick, that thou inveighest with devilish Fury against the Foolishness of that Confession, when thou hearest God and God : And yet we say not, two Gods. For being puffed up and bloated with Secular Learning, thou art incurably Sick in this Disquisition, and imaginest thou shouldest force us to say, There are two Gods, when we confess God and God. Collect not, O unhappy Wretch, who professest thyself a Christian of what sort soever, collect not the Syllogisms of *Aristotle* against Christ the Lord of the whole Creation ; nor with cavilling or cozenage in the Art of Numbers, oppose thyself to the pious Confession of the ineffable Mystery of God. Look rather into the Divine Books, and to express the Divine Faith, employ or make use of the Divine Words.

Thou for certain hast read, † *And in thy Light shall we see Light.* What Difference is there here of Light from Light ? He would have set down the Difference, had there been any, lest any one should imagine, that there is a Difference of Light from Light ; and if there be no Difference, then are there not two Lights, but one Light, when in the

* Joh. xiv. 7.

† Psal. xxxvi. 9.

the Father's Light the Light of the Son is acknowledged. This is that Light, of which *Daniel* also speaketh, saying, * *And Light dwelleth in him*: For this is not spoken of any Creature, but of the Brightness of God Himself, who is everlasting Light. If the Father be everlasting Light, without doubt the Son, also is Light everlasting. But if it be deny'd, that the Son of God is Light everlasting, how comes the Light of the Son, which is not everlasting, to be seen in the everlasting Light of the Father? But this Expressi-
 on, which the Saints use in the Praises of God, is not untrue, *And in thy Light shall we see Light*. The Light therefore of the Son is everlasting, because it differs not from the everlasting Light of the Father; and for this Reason, altho' the Son is Light, and the Father is Light, yet there is one Light of Father and Son, because in Father and Son there is no Distinction nor Separation of Light, as there is not of Image, according to *Moses*, nor of Form, according to the Apostle *Paul*. But the Mystery of the inseparable Unity consists in this, that both of them, *viz.* Father and Son, are equally, and without Division, and separate Proportions, one God; and of the Plurality in this, that there is one Father, and one Son.

Hence is made evident, what we read in the Gospel, where the Saviour Himself saith, † *I and the Father are one*. For, *are*, denotes more Persons than one; for this is Father, and this is Son. But, *one*, [in the Neuter Gender] denotes one and the same Substance and Godhead in Father and Son: So that Father and Son are truly one God, seeing both of them, *i. e.* Father and Son are one as to the Godhead, not one

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* Dan. ii. 22.

† Joh. x. 30.

as to the Persons. *I and the Father are one.* This single Expression excludes *Sabellius*, and confounds *Arius*. For *Sabellius* so calls him the Father, who is also the Son, as tho' one Person had two Appellations; and gives the Reason why it is said *One*, viz. that a Singularity of one Person might be believed. *Arius*, on the other side, having an Eye to what is said, *are*, and hereby understanding a Plurality, hath introduced an impious Plurality of Gods, believing one everlasting God, and another, who began to be a God; one Almighty, and another not Almighty. But oh! the Blindness, that is in both. They have before their Eyes what they may piously see, and yet impiously wrangle out of Rashness and Pett: Let them lend at least each other their Senses, and they will see plainly the Truth of the godly Faith. *Sabellius*, astonish'd at the Miracles which Christ wrought, believes Christ to be true God, and not one that sometime had a Beginning, but one that ever hath been, and can do all Things. Let *Arius* believe this, and not be guilty of Blasphemy against Christ, whom he owns to be Son. Again, *Arius* denies that Christ is the Father; let *Sabellius* also deny this, and piously believe, that Christ is truly God, not the Father, but the Son. I will speak yet more plainly; Let *Sabellius* have the better of *Arius*, by affirming, that Christ is a true God; and let *Arius* get the better of *Sabellius*, in saying, That Christ in his Creed is the true Son of the true God, and with me, that am a Catholick, both are Conquerors; yea, and both with me overcome the Error of Impiety, when they understand, as I do, the Truth of the Holy Faith, which apprehends both a Plurality of Persons, and an Unity of Godhead, in this Saying of the Lord, *I and the Father are one.*

But this divine Saying, and this pious Sense of the divine Saying, the Partizans of *Arius* endeavouring to subvert, explain it to another Sense, and say, That they are one, not in Substance, not in Godhead, not in Power, but in Will; that is, because they have one and the same Will, therefore He saith, *I and the Father are one*. Learn, O most wicked Wretches! that He is the Essential Word of God. And doth not He know how to speak, who gave Utterance to the Tongue? Could not He tell how to express your profound Sense in proper and fit Language? Was He unable to say, *I and the Father will one Thing*; if so be, in this Place, He would have an Unity of Will, and not of Substance and Godhead, to be understood?

But now, O Queen, call to mind, I beseech you, the Texts you vouchsafed to write down in the Person of *Hereticks*. The *Hereticks* themselves say, * *The Father, which sent me, he gave me a Commandment, what I should say, and what I should speak*. And, † *I came down from Heaven, not to do mine own Will, but the Will of him that sent me, i. e. the Father*. This is the Artifice of *Hereticks*, to deny in one Place, what they confess in another: That when they perceive themselves forceably tied down by a Solution of the present Difficulties, they may find out a Way to get off clear, and elude it, by their Serpentine Slipperiness.

Certainly, O *Hereticks*, ye say, That the Father gave in Command to the Son, what He should say, and what He should speak; and how then, as tho' He knew not how to speak, correct ye his Words? Yea, the Father's Word's; because what

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† Joh. xii. 49. † Joh. vi. 38.

the Son saith, and what He speaketh, the Father gave Him in Command to say, and speak. Apprehend ye now, that when ye prophanely and outrageously oppugn the Godhead of the Son, your Madness forceth itself in upon the Father also? The Son cries aloud, *I and the Father are one*; and you, like *Grammarians*, as tho' the Lord's Saying were not expressive enough, supply and correct it by a Change of the Verb, and affirm, That what He saith, *are*, is to be understood of *Will*: As if He had said, *I and the Father will one Thing*. But the Son denies it with a loud Voice, and says to you, what He said to the *Jews*, your Associates in Impiety, * *Why do ye not understand my Speech?* Let Parables and Allegories, and dark Sayings, enjoy the Places they possess; here, nevertheless, it is most fully and plainly said, *I and the Father are one*: and how they are one, He declareth elsewhere, when He saith, † *Believe me, that I am in the Father, and the Father in me*: And lest He should seem to claim to Himself, what He was not, to shew that His Saying is true, He premiseth, *Believe ye not, that I am in the Father, and the Father in me?* ** *The Words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he it is that speaketh, and doth the Works which I do.* And in another Place, †† *As my Father hath taught me, I speak these Things. And he that sent me is with me, and hath not left me alone: for I do always those Things that please him.* Not that the Son knew not what He should speak: For what can the Wisdom of God be ignorant of? But in order to mollify, by the Father's Authority, the
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* Joh. viii. 43. † Joh. xiv. 11. ** Ibid. v. 10. †† Joh. xviii. 28, &c.

invincible Hardness of thy Belief, and lead thee into a pious Understanding of the Divine Unity, He saith, *The Father that dwelleth in me, he speaketh*; or, *As the Father hath taught me, I speak these Things*. For as the Works of the Son, are the Works of the Father, because what the Son doeth, the Father, that dwelleth in Him, doeth: So whatsoever the Son speaketh, the Father, that dwelleth in Him, speaketh no other Thing, than what the Son speaketh: For neither doth the Son speak any other Thing, than what the Father speaketh, that dwelleth in Him. There is therefore the same Speech of Father and Son, as there is also the same Operation; and therefore he said, *Else believe me for the Works sake*: Which Works he did in like manner, as the Father did them, that it might at last be believed, even by the Authority of the Works, that the Son is in the Father, and the Father in the Son. But how this that He saith is to be understood, *I am in the Father, and the Father in me*, hath been already explained above. But now I will put it more concisely. It is said, *I am in the Father, and the Father in me*, because they differ not in Substance or Essence. And again, when He saith, *I and the Father are one*, the Father and Son are one, because they have one and the same Substance or Essence.

I will not suffer thee, O wicked *Heretick*, to take away the No-difference of Essence in the Father and Son, and unseasonably insert an Unity of Will, which elsewhere thou impiously denyest, saying, it is written, * *I came down from Heaven, not to do mine own Will, but the Will of him that sent*

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me, i. e. the Father. Thou knowest not the Mystery of his Expression in this Text, and wickedly denyest, that there is one Will of Father and Son; and how then shall I believe thee sincere, when thou confessest, that one and the same Will of Father and Son is intended in that Saying of the Lord, *I and the Father are one*? If thou really believest, that the Father and the Son are one in Will, I see not how thou canst deny them to be one in Essence, and in Godhead, and in Power. For why may there not be one Essence, one Godhead and Power in them, that have one Will? For if their Will be equally alike, their Godhead also is equally alike. If their Godhead be not equally alike, neither is their Will equally alike. For the Will of God, and of any one that is not God, can never pair; because the Energy of his Will, that is God, is one, and the Energy of his Will, that is not God, is another. The Will of God is naturally good, perfect, unchangeable, always the same, existing without Beginning, and persevering without End. But the Will of him, that is not God, since it hath a Beginning, as he Himself hath, that is not God, may waver, may be changed, as he Himself also may, that is not God: And hereupon neither truly Good, because not Good by Nature, nor truly perfect, as being liable to be changed and lessened so, as what he wills not to Day, he may will to Morrow.

I will make this plainer by an Example; That Angel, who is now a Devil, had a good Will; but, when he became a Devil by exercising the Freedom of his own Will, he lost that good Will he had, as being a Creature, and not by Nature God. The same is to be thought of every reasonable Creature. For altho' some of them neither have fall'n away, nor do fall away from a
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good Will, yet have they by Nature a Power of doing it, because they are Creatures, and not God. For that they do not fall away, they have it not from the Truth of their unalterable Nature, but from the constant Observance of their Duty. But God alone is eternally good, and perfect, and unchangeable, and hath a good, and perfect, and unchangeable Will, neither by Institution, nor by a Progress made in the Observance of Duty, but from the Truth of his unalterable Nature, whereby he is a good, and perfect, and unchangeable God.

Let that Heresy look to it, if any there be, that rejecteth this Sense; Thou certainly, O *Arian*, approvest of it, who affirmest, that the Son of God himself, who by thine Acknowledgement is Lord of the whole Creation, is obnoxious to Variation and Change, in saying, That God made him out of nothing, and that he was not truly born of God. If it be thy Sentiment, that every Creature is lyable to Variation and Change, and thou affirmest, that Christ is a Creature; he then himself, in thy Opinion, being lyable to Variation and Change, by the condition of his Nature, hath not an unchangeable an invariable Will. And how doest thou aver this Interpretation, that Father and Son are one in Will, when with thee there are diverse and contrary Wills of Father and Son; the one invariable and unchangeable, the other obnoxious to Variation and Change? Thou art found out and discover'd, O fraudulent Heretic, in the Endeavours thou usest to beguile and trepan well-meaning People. For being chained down and confined by what the Lord saith, *I and the Father are One*: In order to get clear of these Words, which evidently express an Unity of Godhead in Father and Son, thou art forced unwillingly,

lingly, and for a Moment, and in Words only, to bring into this Text an Unity of Will, to the end thou may'st with the greater Perspicuity, Life and Vigour, exclude the Unity of the Godhead. Thou takest away the Explication, Unity of Essence, which the very Plainness of the Words makes easily credible, and will have the Sense to be, Unity of Will, to deceive the mean while the well-meaning Hearer, (the foresaid Reason being not easily intelligible by all) when thou art busied in hindering him from understanding it of the Unity of the Godhead. For the Catholick Faith most sincerely and plainly, and not with the Lips alone, but with the whole Heart, doth believe and confess both an Unity of Will in Father and Son, and also an Unity of Essence and Godhead. For as the Son is with the Father of an invariable and unchangeable Essence, so is the Son with the Father of an invariable and unchangeable Will. And for this Cause there is one Will of Father and Son, as there is also one Power and one Image. Or shall I rather say, the Son himself is the Will of the Father? For as their is one Image of Father and Son, according to *Moses*, and yet the Apostle stiles the Son, * *The Image of the invisible God*: So there being one Will of Father and Son, the Son is piously said to be the Will of the Father, as he is said to be the Image of the invisible God. The like is also to be understood of Power. For the Catholick Faith affirms, That there is one Power of Father and Son, and yet the Apostle writes, † *Christ the Power of God, and the Wisdom of God*. It is therefore piously said, That the Son is the Will of the Father, as he himself is the Wisdom

* Col. i. 15.

† 1 Cor. i. 24.

Wisdom of God. If this Interpretation please thee not, mind what we say: Assuredly Christ is the Wisdom of God: But what is the Will of God, but the Wisdom of God? For in God, Will is not one Thing and Wisdom another. In Men indeed, there may be Will, and yet not Wisdom; because the Will of Man attains to the Wisdom it is capable of by Instruction, Meditation, and Proficiency. But the Will of God arrives not at Wisdom by Instruction, Meditation, and Proficiency, but being herself in want of nothing, she by Nature is Essential Wisdom. Whence also Christ, who is the Wisdom of God, is the Will of God; for in God, Will is not one Thing, and Wisdom another.

C H A P. II.

Of the Hereticks Assertion, That God made Himself a Son, out of Nothing: If He made Him out of Nothing, than is He a Creature, and not a Son.

David with one Stroke of a Stone upon the Forehead of *Goliath*, slew a valiant Enemy of Gigantick Stature: But to subdue with one Stone is not in our Power, and that, I think, upon a double Account: For we have not the Strength which *David* had; and those, we contend with, all, carry Foreheads Steel-harden'd with Impudence and Impieties. Whence it is, that altho' we have already cast many Stones, and those not in vain, yet with God's Assistance we must cast on still, and that brazen Forehead of theirs, destitute of the Lord's Cognizance, must, as with Stones, be dash'd in Pieces with Scripture Proofs; that, tho' their Flesh lose no Blood thro' its Wounds,

Wounds, it may blush and grow red with Shame, to find the Weapons, which you say are their own, turned upon them to their Confusion.

The *Hereticks*, you say, affirm, That God made Himself a Son out of Nothing. If He made Him out of Nothing, He is a Creature, and not a Son: And why call you Him Son, whom you prove to be a Creature, when you say, He was made out of Nothing. You can't call him both a Son and a Creature; for a Son is by Birth, but a Creature by Creation. Why deal you thus in Contrarieties? Take one of the two; either say the Son is truly a Son, or the Creature is truly a Creature. If you so call Him a Son, as that you call Him truly a Son, you have deny'd that He is a Creature; and how say you, That he was made out of Nothing, whom you own to be truly a Son? But if you say, That He is truly a Creature, why call you Him a Son, when you deny in Him the Truth of that Name?

But let us smite that impudent Forehead with the living Stones of the Voice of God. You say He is a Creature, I say He is a Son; who shall be Judge, which of us speaks Truth? You would willingly, I guess, have Him to be Judge, by whom you say, But we deny, that Christ was made out of nothing. Hear we then what he proclaims from Heaven, * *This is my beloved Son, in whom I am well pleased.* Did he say, This is he, whom I made out of nothing? And observe, That he spake this then first of all, when Jesus, as Man, came to be baptized. And for none other Reason, as I suppose, but because He might be thought not to be the Son of God, who was
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Cradle and Swadling Cloaths, by his Mother's Breasts, by the Nourishment received from his Mother's Milk, by the Growth of his Body, and by his coming to be Baptized. You behold, how all along up to his Baptism he declared the Verity of his Manhood, employing the more Care and Diligence herein, by how much it would with more Difficulty be believed, That God is made Man.

And lest you might imagine, that the Son of God was made the Son of Man by Compulsion, and not of free Choice, hear what the Apostle saith of him, ** Who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation, taking upon him the Form of a Servant.* If therefore, *by taking upon himself the Form of a Servant, he made himself of no Reputation,* He was not by force, but of his own accord, made the Son of Man, existing in the Form of God, equal with God. You have then the Son expressing in himself the Verity of his Human Nature. Let us also see the Verity of the Godhead expressed in Him. And altho' enough hath been spoken above of the Truth of his Divinity, and many more Proofs are yet behind, which render it more apparent, yet at present I pass them by; for it sufficeth me, that the Father alone points out the Truth of Christ's Divinity, saying, *This is my beloved Son, in whom I am well pleased.*

What sayest thou, O Heretick? Without all doubt thou believest Christ, that he made himself the Son of Man. What thinkest thou of the Father? Is he of Credit with thee, when he testifieth

fyeth that Christ is his Son ? If thou believest not the Father, when he testifyeth that Christ is his Son, then is Christ, whom thou believest as to his Manhood, of the greater Authority with thee ; and the Father is not so competent a Witness, when he testifyeth of his Son. And how avouchest thou then, that the Father is the greater God, whose Voice with thee is of little or no Value ? Or how sayest thou, that Christ is a lesser God, who hath more Credit with thee, than He, whom thou affirmest to be a greater ? 'Tis certainly a mighty Honour thou doest the Father, in not believing Him, when he acknowledgeth his Son : who yet at another Time, and in another Place, acknowledgeth Him his Son, when with the Apostles, *Peter*, and *James*, and *John*, the Lord went up into the Mountain, * *And his Face did shine as the Sun*. Let the Divine Testimony strike once more thy impudent Front, † *And behold*, saith he, *a bright Cloud overshadowed them, and behold, a Voice out of the Cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye Him*. *Moses* and *Elias* were certainly seen also talking with him, and surely you can't deny, that they are made the Sons of God by Adoption ; and how then of Christ alone doth the Divine Voice bear Witness, saying, *This is my beloved Son in whom I am well pleased ; hear ye Him ?* For if Christ also be a Son by Adoption, when he was standing betwixt two adopted Sons, he should have said, *And this also is my Son*, lest Christ should be thought to be the only Son : But when He said, *This is my beloved Son*, he set aside the Sons by Adoption, that the Prerogative of a true

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* Matt. xvii. 2. † Ibid. v. 5.

Birth might be believed to be in Christ the only Son.

But it sufficeth not to declare only, that Christ is his Son: He moreover added, What is due to the true Son, saying, *Hear ye Him.* He shews, that in the Son there is a great, yea an equal Authority with himself, since the Son is so to be hear'd, even as the Father is to be hear'd. And let us look, if he no where calls himself the Son of God; if he no where professeth to have God to his Father. 'Tis his Voice, * *Every Plant, which my Heavenly Father hath not planted, shall be rooted up.* And again, † *Ye have made my Father's House an House of Merchandise.* And elsewhere, || *Doeſt thou believe on the Son of God?* Would he presume to say, *My Father, my Fathers,* and, *Doeſt thou believe on the Son of God?* Were he not secure of that Nature, which conscious of its own Nativity, asserts the Verity of the word, Father? Would he talk after an insolent manner, who humbled himself, and become obedient unto Death, even the Death of the Cross?

There are other Testimonies, and they very numerous: but we write not a Book now, and so as to treat of all at large; but for brevity's sake we close with a few Testimonies, in order to stop their Mouths, who deny that Christ is the true Son of God.

Verily Christ calls himself also the Son of Man, when he saith, ** *And ye shall see the Son of Man:* And, †† *Whom do Men say, that I the Son of Man am?* For this is the Mystery of Faith in Christ, that believing Him to be the Son of God, you believe also that he was made the Son of Man. For that he is the

* Mat. xv. 13. † Joh. ii. 16. || *Ibid.* ix. 35. ** Mark xiv. 62.
†† Matt. xvi. 13.

the Son of God, he hath by Nature; but that He was made the Son of Man, he did it for our Advantage. And therefore that Man is guilty of Impiety, who believeth not, that Christ is the Son of God; but he that disdains to confess, that Christ was made Man, is guilty of Ingratitude. And yet, O Heretick, thou believest, that Christ was made the Son of Man, and when the Saviour saith this of himself, approvest of it. But when the Father saith, *This is my Son*; and when the Son saith, *My Father*, thou hardenest thy Heart, as *Pharaoh's* was hardened, and believest not. This farther remains for thy Impudence to do, that, being as it were melancholy mad, and without a true perception of Things, thou call the Father and the Son Liars.

I deny not, saith he, that He is a Son, but I deny Him to be a true Son: And therefore *Peter* for this reason obtained the Title of Blessed, because he believed not Christ to be a true Son, altho' he confessed Him to be *the Son of the Living God*. Great in very deed is the Mystery of the Faith confessed in *Peter's* Conscience, if when he saith with the Lips, *Thou art Christ, the Son of the Living God*, he had nevertheless in the Heart, that he is not *the true Son of the Living God*. I am a Man, I hear Words, I understand Words, but the silent Meaning or Sense of the Heart I cannot hear. He called *Christ the Son of the Living God*; unless he had added the Word, *Adopted*, I apprehend none other Thing than what he speaketh. Let him look to it, if Christ, as He is Lord, and God, beholdeth the Heart: Yet to me, that only perceive by the Ear, and for whose sake the Question is put to *Peter*, the Confession of his Heart ought to be manifested by Words; for *Peter* was not asked for himself alone, but for us

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all, that as he made a good Confession of Christ, we also might learn to attain unto Blessedness by a like Confession. In the mean time let us see, whether *Peter* worthily obtained the Character of Blessed, by believing in his Heart, that he is not a true, but an adopted Son; whether this Revelation of the Father, and not rather of Flesh and Blood, is deserving of it. Certainly there are very many Sons of God by Adoption; and not only *Jeremiah*, * *who was sanctified, whilst yet in his Mother's Womb*; nor *John Baptist* alone, † *who when a Babe leaped in his Mother's Womb for Joy*; nor yet *Elias* alone, who hath not hitherto suffer'd Death; or any one of the Prophets, one of whom Christ was thought to be, as related in the Gospel: but also Harlots and Publicans, when corrected and improv'd, have themselves attain'd to this Title of Adoption. And lest any one should imagine, that I blaspheme, let him hear what is said in the Gospel, †† *The Harlots and the Publicans go before you into the Kingdom of God*; where there are none but adopted Sons. Since then the Grace of Adoption is not denyed either to Blasphemers, or vile Miscreants, if they amend and grow better, it was a great Mystery, which the Father revealed to *Peter*, viz. That Christ is the Son of the living God, not by Birth, but rather by Adoption, and in Name only, not in that which the Name doth truly import. For certain the Man that believeth this, is so far from being blessed, that he is the most miserable of all Men, having not only the Sense of Flesh and Blood, but also the Spirit of the Devil.

Imagine

* Jer. i. 5. † Luke i. 44. †† Mat. xxi. 31.

Imagine, O Queen, I beseech you, that many Things might be said in this Place, which I pass by, not in pursuit of those that follow; believing, that Occasion being given, your most excellent Wisdom is able to conceive much more, than we express, according to the Saying of Solomon, * *Give Occasion to a wise Man, and he will be wiser.*

This, O *Arrians*, is your Doctrine; this is your singular Interpretation; the secret Mystery of your Faith this, Christ is a Son by Adoption, and not true a Son. Let us interrogate *John*; he possibly may have learnt the Truth, either as present, when the Confession of *Peter* was commanded, or from the particular Love of the Saviour, by which he was so near unto Him, that he leaned on His Bosom: Let us see, what cleaving to His Bosom he drew from thence: † *No Man hath seen God at any Time, except the only begotten Son, who is in the Bosom of the Father.* No Creature sees God, as He is God, and therefore he saith, *No Man hath seen God at any Time.* But he goes on, and says, *Except the only begotten Son:* Therefore the only begotten Son is not a Creature, for He sees God, whom no Creature hath seen. And lest you should take Him for one of the adopted Sons, he prevents the wicked Exposition, by calling Him not only Son, but the only begotten Son. This Title admits of no Co-partners, and altho' others are called Sons, yet are they Sons by Adoption, not by Nature. But Christ alone is the only begotten Son, because He alone is a true Son not by Adoption, but by Nature, not in Name only, but also in Kind. I say, He alone is the true Son, *who is even in the Bosom of the Father.*

* Prov. ix. 9. † Joh. i. 18.

Adopted Sons are in *Abraham's Bosom*, but He that is the true Son, and *the only begotten Son*, is in *the Bosom of the Father*. Hence likewise understand, that the Son is inseparable from the Father's Essence, in that He is said to be in the Father's Bosom.

Again, we read, * *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life*. I perceive not, how God commendeth his Love to the World, if He, whom he gave for the Redemption of the World, be not his true and only begotten Son. The World no doubt is a Creature; if Christ be a Creature, what bestowed He on the World, in giving a Creature for a Creature? Every Creature is reckoned in a servile State: If Christ be a Creature, He is a Servant: How then redeemeth He into Liberty, since a Servant hath no Right to bestow Liberty? And farther, *Abraham*, to set forth his Love to God, offered up for a Burnt-Offering his own, true, only begotten, and most beloved Son, when God commanded it to be done for a publick Proof of his Love to Him. And dost thou affirm, O wicked Wretch, that God willing to commend his Love to the World, had not a true Son to give, but, as they that are barren, made use of Necessity; that having not a true Son naturally begotten of Him, He might give one made of Nothing? Say then, impious Wretch, that *Abraham* more powerfully commended his Love, by offering up His own and only begotten Son, than God, who had no Son of his own, nor gave his truly only Begotten. There is, what God would
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very highly commend, and yet his Commendation falls short of that of Man: And that God, whom you affirm to be the greater God, in commending his Love is less than Man: For he less commended his Love, if for the Love of the World He gave not his true and only begotten Son: And *Abraham* more commended his, who offered up His own and only Begotten. But far be this Impiety, that in commending his Love God should be surpassed, who is in all Things inestimable. For loving the World, he gave His true and only begotten Son.

Paul also, that chosen Vessel, prosecutes this Subject, and being desirous to set forth the Love of God towards us, he saith, * *Who spared not his own Son, but gave him up for us all.* When he saith, *his own Son*, he properly expresseth the Truth in the Name; and yet observe, what Language he useth, saying, *Who spared not his own Son.* Surely thou hast read, what God said to *Abraham*, when, out of Love to God, he would slay his Son; † *Lay not thy Hand upon the Lad, neither do any Thing unto him; for now I know, that thou fearest thy God, seeing thou hast not spared thy beloved Son for my sake.* *Paul* also saith, *Who spared not his own Son, but delivered him up for us all.* The Apostle tells us in the Words of God, in what manner he commended his Love: He improperly used the Divine Expression, if he spake not in this Place of a true Son; and yet who can be ignorant, that in Father *Abraham* and his Son *Isaac* there went before a Representation of the Truth to come. In God the Father and Christ his only begotten Son the Apostle declared the Mystery contained in the

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* Rom. viii. 32. † Gen. xxii. 12. See the Septuagint Version.

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* Rom. viii. 32. † Gen. xxii. 12. See the Septuagint Version.

preceeding Figure, delivering the Truth in the very same Terms; wherein the Figure was at first exprefs'd, saying, *Who spared not his own Son, but delivered him up for us all.* If then the Figure was in *Abraham*, when he offered his Son, but the Truth in God the Father, when He delivered up his Son, what sayest thou, O thou Teacher of Impiety? Where ought there to be the greater Efficacy, in the Figure, or in the Truth? Without doubt in the Truth. And how represent you the Truth as less, and the Figure, as fuller? For the Figure is fuller, where a true Son is offered, and the Truth is less, where according to you no true Son is delivered up. But certainly the Truth is greater, and the Figure less. If you require a Proof hereof, believe him to be the true, the only begotten Son of God, and you will perceive, that God hath done much more than *Abraham*, in giving his only begotten Son for the Love of the World, according to the Gospel: Or in the Words of *Paul*, *who spared not his own Son, but delivered him up for us all.* For *Abraham*, altho' he offered a Son, yet offered him out of Love to God; to whom whatsoever you offer, you come not up to what he deserves. And he offered a Son, whom after that by Nature he cou'd not have one, he yet obtained of God even against Nature: He offered therefore unto God, what God had given him against the Hope of Nature: and he offered a Son. If I shall say, one less than himself, the Argument improves: one that by the Law of Mortality sometime would die, without being in the Circumstances he was then in. On the other hand, examine what God hath done: He gave his only begotten Son, not one that he obtained, when it was with the latest, by the Favour of some body, but one whom he al-

ways hath, from all Eternity properly and naturally born of himself, and such as the Father is that begat him, invisible, inestimable, everlasting, impassible and immortal, and almighty, as the Father is; and lastly, as God, in all things equal with him, that begat him. You see what sort of Son the Father gave. Lo, God is now found to be inestimably superiour in a Son: and consider now, that for the Love he had to the World, he gave this only begotten Son, such an one as He is: And reflect now, what the World is, certainly a Creature; reflect also in like manner, what God is, certainly the Creator: And even now compare, whom *Abraham* loved, and whom God loved. *Abraham* verily loved God: but recount the great things, which God did for *Abraham*, and you will find, that *Abraham* repaid the Debt of Love to God far short of that he owed him, altho' he repaid him to the utmost of his Ability. But God loves the World, not for any Favour that the World hath done him. You see, that the Love bestowed, when not due, is far more commendable, than that of *Abraham*, which was paid, when due. But behold the great Excellency of God's Love to the World, not only not commended to himself, who made it, by any desert of Righteousness, but also guilty of Sin, and Impiety towards him. God therefore loved the World guilty of Sins and Impieties: not that he loved the Sins and Impieties of the World, but he loved the World, that the World itself might be delivered from its Sins and Impieties. Hear how wonderfully the Apostle in his Epistle to the *Romans* sets forth the Love of God upon this account; * *For when we were yet*

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* Rom. v. 6, &c.

without Strength, in due time Christ died for the Ungodly. For scarcely for a righteous Man will one die : yet peradventure for a good Man some would even dare to die. But God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us. Much more then being now justified by his Blood, we shall be saved from Wrath through Him. This Evidence, I perceive, wants to be discussed ; but at present we in few words explain, what makes for the Argument. By the World the Apostles means the Inhabitants of the World, and shews, that Christ died for the Ungodly, and for Sinners, to commend his Love towards us, who are in the World. And Christ died, saith he, for the Ungodly, and for Sinners : for scarcely for a righteous Man will one die, yet peradventure for a good Man some would even dare to die.

Do you now understand, how ineffably more excellent the Love of God is, where the Truth is exprest ; and how much less the Love of *Abraham* is, where the Figure is represented ? I speak not this, as tho' *Abraham* did not greatly love God ; for he loved him as much as he was able, and so much, that none of those that are born of Women can love him more. But altho' he greatly loved God, loved him with all his Heart, and with all the Powers of his Soul. Yet is he infinitely exceeded by the ineffable superlative eminence of the Divine Love. For who can explain the Love, which God had for the World, in giving his only begotten Son, in such a manner, That He, who is God, should be born a Man, and, as Man, have a beginning of Birth, who without beginning is born of the Father ; That He, who is equal with God, always existing in the Form of God, should by taking upon him the Form of a Servant be made less, not only than the Father, but

but also than Angels, yea and Men; nor can I tell, if not lower yet, than a Worm in comparison: And lastly, that He in the Soul, which He assumed, should endure Grief even unto Death, who is all the Joy, not only of *Abraham*, * *who desired to see his day, and saw it, and was glad*, but also of all holy Men. He gave therefore to the World his only begotten Son, that He, who is the true Life, by hanging on the Tree in his Body, might undergo the Death of the Cross, concealing the mean while his everlasting and inviolable Divinity, which he hath one with his Father. Lo! here is Love: The Lord of Glory, who bestows eternal Life in Heaven on them that believe Him the Son of God, is crucified on Earth for the Salvation of the World.

O most blessed Patriarch *Abraham*, whose greatest Love towards God is only less, than the overflowing of the inexplicable Divine Love. Nor know I, if God did not all this for a wicked World out of regard to thy Love and Faith. For God promised to thee and thy Seed, that thou shouldest be the Heir of the World through the Righteousness of Faith, as the Apostle *Paul* teacheth, *Rom. iv. 13.*

But I dwell too long upon this Point, if I would handle this Passage more fully. I return to thee, O Heretick, and admonish thee to observe with diligence, how *God loving the World, gave his only begotten Son*; or, as the Apostle speaks, how *he spared not his own Son, but delivered him up for us all*. Did you acknowledge the Mystery of that ineffable Divine Love, you never would raise impious Difficulties against the Son of God, which
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* Joh. viii. 56.

the Godly-minded knows, have received a Solution from what hath been said above.

But in order to dash and confound the more the Impudence of thy Front, take we a View of the remaining part of the Evidence produced. For having said, *God so loved the World, that he gave his only begotten Son*, he goes on, saying, *That whosoever believeth in Him should not perish, but have everlasting Life*. I will speak it again, If he be [not] the only begotten Son, how comes it, that whosoever believeth in him perisheth not, but shall have everlasting Life; since to believe in a Creature is an Offence to the Godhead. Look upon the Apostle Paul, observe what shameful, what obscene Practises he relates of those, * *who, as he speaks, have changed the Truth of God into a Lye, and have worshipped and served the Creature more than the Creator*. If thou so believest, so worshippingst and servest the only begotten Son of God, as to affirm, that He is a Creature, those very Evils await thee, O Wretch, with which they are punished, *who have changed the Truth of God into a Lye, and have worshipped and served the Creature, more than the Creator*.

Christ, saith he, is the Son of God by Adoption, and not a true Son. I read over all the Gospels; and find it no where written, that Christ is a Son by Adoption, and not a true Son. And well it is, that John, the same John who leaned on the Lord's Bosom, when he assigns the Reason of writing his Gospel, saith, *And many other Signs did Jesus in the presence of his Disciples, which are not written in this Book. But these are written, that ye might believe that Jesus is the Christ*
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* Rom. i. 25.

the Son of God, and that believing ye might have eternal life in his Name. Needs there yet any farther Explication? And many other Signs, saith he, Jesus did; and although they be not all written, for all could not be written, they being so many, yet these were written that we might believe, that Jesus is the Christ the Son of God; and to stir up the Belief of every one, he shews the Reward, saying, that believing ye might have eternal life in his Name. If verily he were the Son of God by Adoption, and not by Nature; if he were only named Son, and was not what that Name importeth, he would no where have explained this more than in the Close of his Writing, lest the Faith being left ambiguous, that very Ambiguity should be the Cause why any one should lose everlasting Life. But the Evangelist, who was ordained for this very Purpose, that having the Grace of the Holy Spirit, he might chiefly set the Things in a clearer Light which appertain to the Rewards of everlasting Life, did not ambiguously close the Gospel; but in the plainest Manner declared, That the Gospels were therefore written, that ye, saith he, might believe, that Jesus is the Christ the Son of God, and that believing ye might have eternal Life in his Name.

Is there here yet any Suspicion of a Creature in the Son of God, where whosoever believeth that Christ is the Son of God, hath eternal Life, and no otherwise than in his Name; who surely is not a Creature but the Creator, and not a Son by Adoption, but the true Son of God? For in the Name of a Creature, no Man is able to attain so much as a temporal Life; unless he may be said to give it, that taketh it not away.

The Heretick affirms, God made himself a Son out of nothing. I pass by many Testimonies:

nies : Let St. *John* speak, honoured with the Love of Christ the Lord ; he writing an Epistle saith, * *every one that loveth him that begat, loveth him also that is begotten of him.* Doth he say, loveth him, whom God made out of nothing ? But neither would he at all have named him that begat, had he not known, that a Son was begotten of him. Suppose now, the Passage were so to be understood, as you, O Heretick, interpret it, viz. That He whom *John* affirms begotten of the Father, was made by him out of nothing ; and I demand, if Christ alone with you was made out of nothing, is not the World itself, to say nothing of the rest, made out of nothing ? Then also the World is to be loved of us, if the Father is to be loved. But the same *John* calls out aloud, † *Love not the world.* Is *John* so light and inconsistent a Writer as to affirm Contrarieties ? Far be this Impiety to say so of him. Doth *John* contradict himself, who spake by the Holy Ghost ? He knows the Difference between a Thing made, and that which is begotten, in the very beginning of his Gospel ; as was said above when we handled that Text : And therefore he understands him not as a Thing made, whom he affirms begotten of the Father ; for neither would he put it singly, were it his Intention, that to be begotten of the Father should be understood of something made, as knowing that many were made out of nothing ; but putting it singly, he put it of the true Son alone, and saith, He is begotten of the Father, because He alone is begotten of the Father, but all other Men were made by Him, as by the Creator. Offer then no Violence to the Word of God :

* 1 Joh. v. 1. † 1 Joh. ii. 15.

God : Why infer you, what he speaketh not ? why teach you what he hath not taught ? If you be a Christian, and if with you *John* be a true Teacher, believe what he hath taught. *He is begotten, saith he, of the Father.* This if you believe, if you love the Father, by loving the Father, you love also the Son, who is begotten of him ; but if you believe not that he is begotten of the Father, you neither love the Father, nor him that is begotten of him. But you love neither of them, when you deny that in the Father which is the Property of a Father, *i. e.* to beget ; and deny that in the Son which is the Property of a Son, *i. e.* to be begotten. And hear now, what sort of Name blessed *John* hath given thee, saying, † *He is Antichrist that denieth the Father and the Son.* Thou falsly assumest the Sirname of Christian, but art truly called Antichrist by *John*, as thy Sect deserveth. I lie, if by the Word *Father* thou meanest not Creator, and by the Word *Son* affirmest not a Creature. *John* nameth Father and Son ; thou explainest these Words of Creator and Creature. Deservedly then art thou called Antichrist, who denyest Father and Son by an impious Interpretation.

But hear thou yet farther, whosoever thou be, that art insolent and contumacious towards the Son, and makest thy Boast of the Person of the Father ; that the Father thou canst not have, unless thou confessest the Son also. The same *John* goes on, * *Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son, hath [the Son and] the Father also.* *John* every where, you see, sets down the very Names, that nothing

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† 1 Joh. ii. 22. * Ibid. v. 23.

else may be understood but what the Names do properly import. Nevertheless, if thy impudent Front is able to endure more Strokes, and thy hardned Obstinacy be so great, that when thou hearest Father and Son, thou neither believest a true Father nor a true Son; behold, the same *John*, the beloved of the Lord, returning the Love which the Lord had for him, and with greater Force dashing in Pieces, not only the Forehead, but the very serpentine Head of thy Impiety, when in the Close of his Epistle, he saith, * *We know that the Son of God is come*, and was incarnate for us, and suffered, and rising again from the Dead, took us to himself, and hath given us a good Understanding, that we may know him that is true, and that we may be in him that is true, even in his Son *Jesus Christ* : *This is the true God and eternal Life*, and our Resurrection is in him.

It cannot be exprest what Heaps of Proofs, as it were of Stones, he hath raised against thee in this one Testimony. *We know*, saith he, *that the Son of God is come*. Here is one Confession of the Son; and a little lower, after mention made of the Mysteries of his Incarnation, and Passion, and Resurrection, which surely he performed for us, he goes on, saying, *and hath given us a good Understanding*. Without doubt, in that He is the good Giver, he giveth a good Understanding; nor is it an impious Thought, if we say, that this good Understanding is the Holy Spirit, who is also called, the Spirit of Understanding, in whom we know him that is true : For the Truth can't be known without the Holy Spirit. An Evidence of this you have in the Gospel, where he promiseteth even God the Holy Spirit, and saith of Him,

* 1 Joh. v. 20.

Him, *He shall bear Witness of me* : Surely by the Apostles, or any other Preachers of the Son of God, giving Understanding, as the Spirit of Understanding, to know him that is true. Whence also the Apostle *Paul* writing to the *Corinthians* saith, * *We have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God. He gave therefore a good Understanding, i. e. The holy Spirit, that we may know him that is true.* If yet you perceive not from so many Words before uttered, observe from these that follow, that all the Surmizes of your impious Interpretation are shut out of Doors ; And that we, saith he, *may be in him that is true, even in his Son Jesus Christ* ; And to confirm the pious Faith the more, he further saith, *This is the true God* : Nor stops he here, but heaps up, and exaggerates, on purpose to overthrow the wicked Interpretation, which relies upon Sophistical Argumentations, and going on, saith, *And eternal Life, and our Resurrection is in Him.*

Where now are those your impious Sophisms, which you have learnt under the Tutorage of your Bishop *Aristotle*, saying, He is a Son, but not a true Son. He is God, but not a true God. Behold the true Name of Son so many ways expressed in one Text, even because he is the true God. For how is not He true God, who is a true Son ? Forasmuch as he is proved a true God, not only from the Name of true Son, but also hence, that he is eternal Life. For eternal Life hath neither Beginning nor End ; Christ therefore having neither Beginning nor End is a true God, he being himself eternal Life, which is without Beginning and End. But since he is our Resurrection also, the Power of the true Godhead

is acknowledged in him, when he shuts out Death by the Power of the Resurrection, after the Example of the Human Nature which he assumed, and wherein he vouchsafed to be born of a Virgin; wherein also we have arisen already, and shall have every one of us our particular Resurrection, according as we have believed, and have had our Conversation, either to Refreshment or to Burning. Beware, O miserable Wretch, lest not believing him yet a true Son, thou begin to have thy Resurrection to the everlasting pain of Hell, * *in outer Darknes, where shall be weeping, and gnashing of Teeth*: If something more hideous still await not those that are guilty of Impiety towards the Son.

'Tis sufficiently proved, in my Opinion, altho' from very few Testimonies, that he is a true Son of God, begotten of the Father, not made out of nothing. Nevertheless make use, I beseech you, of your indefatigable Patience, while we prove the same, even by one Text out of the Old Testament.

You say, O Heretick, that the Son was made out of nothing, when yet you have no where read so. That which is written you deny, viz. That he is begotten of the Father. Tell me whose Words are these, † *From the Womb have I begotten thee before the Morning Star*. If thou doubt'st, look back to the beginning of the Psalm, and read what is written, *The Lord said unto my Lord, sit thou at my Right Hand, until I make thine Enemies thy Footstool*. This Evidence the Saviour himself produced, when he would have it believed, that He is the Lord, is his Discourse to those, who thought him a meer Man, born of the Seed of David, and not also God, as the Son of

* Mat. viii. 12. † Psal. cx. 3.

of God. The Apostle *Paul* also believing the same, which the Holy Spirit in *David* formerly spake, and hath since explained, saith in his Epistle to the *Hebrews*, *But to which of the Angels said he at any time, sit on my right Hand?* Signifying hereby, that none of the Angels is such, as the Son is. For all the Angels were made, but the Son alone is begotten; to whom also he saith, *Sit at my right Hand, because he alone is the only begotten Son, who is in the Bosom of the Father.* 'Tis needless at this time to expound the whole Psalm, since this alone was to be proved, that the Father, who is Lord, saith to the Son, who is *my Lord, sit thou at my right Hand*, and that none other but the Father be thought to speak what follows after, *Out of the Womb I begat thee before the Morning Star?* Is it not most truly proved by this Evidence, that their impious Tongue is doomed to Silence, who say, That God made the Son out of nothing? For how out of nothing, when the Father himself cries aloud, *Out of the Womb have I begotten thee before the Morning Star?* And by no means think that we imagine, that God consists of a Composition of Members or Parts. Far from us be this impiety. For God, whatsoever he be, is simple or uncompounded, in Substance entirely the same, not Part and Part, not Member and Member, but as we said, a simple uncompounded I know not what, which is entire, and perfect, and inestimable, yea and inexplicable. Altho' therefore he is such an one, as consists not of Members or Parts, yet when, from the things we are acquainted with, the sacred Scripture is about to set forth to us the true Knowledge of God the Creator, it speaketh thus, * *The Heavens are the Works of his Hands*, or every Creature whatsoever; because with Men
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what is wrought with the Hands is known to be truly and properly a Work or Fabrick: Lastly, when we see any thing done by Art, we refer it to the Hands of the Artist. In like manner, when we would declare the Nature of a Son, we make mention of a Womb, for that every true Son is begotten from the Womb. And God willing to demonstrate, that a Son is begotten of himself, said he begat him from the Womb, lest thou, O Heretick, shouldest slanderously alledge, that he was made out of nothing. But as when God is said to have wrought with the Hands, we must understand it in a Sense worthy of God, so likewise when he begat from the Womb, we are to think no otherwise, than is worthy of God. However it is most surely to be confessed, that by the Work of the Hands a true Creator is intended, and by the Womb begetting a true Father, tho' without any Members at all.

But because, O *Arrians*, ye are wont to say, that in God, to *make* is the same with to *beget*, I will seasonably take from the present Occasion to confute this your perverseness. The Works of the Hands are indeed many, but there is one only begotten Son of the Womb; to make therefore, and to beget, are not the same: And all Things are made by the Word, and in Wisdom; but the Word, or Wisdom, is not made by any, but is born of God: whereupon it is not the very same to Make, as to Beget. For were there no difference betwixt making and begetting, nothing could hinder from saying, My Hands have begotten thee, and the Heavens are the Works of my Belly. But as the Words are very different, so are the Things, which the Words define. *From the Womb*, saith he, *have I begotten thee before the Morning Star*. This the Father speaks to the Son, not as tho' the Son were ignorant of it; but that

we might know the Propriety of the Father to the Son, or of the Son to the Father, therefore it is so writen : and as the only begotten Son himself, who is Wisdom, saith, * *Before all the Hills was, I brought forth.* Whence also in this place, he is said to have *been begotten before the Morning Star.* By the word, Morning Star, is denoted every more luminous Creature, wheresoever it be. Whereupon when he is said to have been begotten before the Morning Star, this is specially declared, that he is truly begotten of the Father, and not made. As to what is said, *before the Morning Star,* before every Creature is thereby intended, according to what is spoken Col. i. 17. *And he is before all.*

C H A P. III.

That the Son of God is Almighty, and unchangeable ; and that there is one Omnipotence of the Father and the Son, as there is also one Godhead : And concerning the Mystery of the Son's Incarnation, or rather of the Human Nature assumed by Him.

LET us smite another Blasphemy of theirs, affirming, as you write, that the Son is not Almighty : And this I will do in few Words, lest drawing it out to a greater Length, I should weary you with reading.

Let them say at what time He is not Almighty, by whom all Things were made, as they themselves confess. Let them assign one Work of the Father, which the Son hath not also wrought, in order to prove that the Son is not Almighty.

* Prov. viii. 25.

Almighty. But since there is no Work, which is not the Father's and the Son's, without question the Son is Almighty, who doth whatsoever the Almighty Father doth.

'Tis enough, if we prove this same from the Word of God. We read in the Prophet *Zechariah*, * *Ho, ho, flee ye from the Land of the North, saith the Lord, for from the four Winds of the Heaven will I gather you into Sion. Deliver yourselves, ye that dwell with the Daughter of Babylon. For thus saith the Lord of Hosts [or the Lord Almighty] After the Glory hath he sent me unto the Nations, which spoiled you, for he that toucheth you, toucheth the Apple of his Eye. For behold, I will shake mine hand upon them, and they, that have spoiled them, shall be a spoil: And ye shall know, that the Lord of Hosts, [or the Lord Almighty] hath sent me.* Observe diligently this Passage, and you will find, that the Almighty Son is sent by the Almighty Father, to succour those that lay in Captivity. Mind what the Prophet speaks, *Thus saith the Lord of Hosts [or the Lord Almighty] and let us hear the Prophet relating what the Lord of Hosts [or Almighty] saith, After the Glory hath he sent me unto the Nations* Doubtless it is the Son, who after the Glory, saith he, was sent unto the Nations, and whom the Prophet styles the Lord of Hosts [or Almighty.] The Son therefore being the Lord of Hosts in the last Clause, *And ye shall know that the Lord of Hosts hath sent me*, is, as we said before, sent by the Almighty Father.

The Apostle *John* in the Revelation also speaketh thus, † *The Amen, the faithful and true Witness, the Beginning of the Creation of God, || which is, and which was, and which is to come, the Lord God Almighty.*

* *Zech. ii. 6, &c. See the Septuagint Version. † Rev. iii. 14. [ib. i. 8. Solomon*

Solomon also amongst other Things saith of Wisdom, which verily is Christ the Son of God,
 * *For she is the Brightness of the everlasting Light, the unspotted Mirrour of the Power of God, and the Image of his Goodness: And being but one, She can do all Things.* Again, *He that redeemed them, the Lord Almighty is his Name.* And again, in Macc. † *For thou hast not yet escaped the Judgment of Almighty God, who possesseth all Things.* How is not She Almighty, who can do all Things? For he had said above of the same Wisdom, *She hath all Power;* She then that hath all Power is Almighty. And Solomon yet farther saith of the same Wisdom, || *And remaining in herself, she abideth.* And elsewhere, *for thine Almighty Hand is not unable.* And again, ** *Thy Almighty Word leapt down from thy Royal Throne.* Acknowledge her Omnipotence, †† *who maketh all Things new.* Acknowledge also, at the same time, that she is unchangeable, *who remaineth in herself, making all Things new, i. e. tho' She maketh all Things new, yet she herself continues unchangeable, which is the Property of God Almighty alone.*

But that the Son is really unchangeable, and the Creator of all Things is proved from these Verses in the Psalms, ††† *Thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands. They shall perish, but thou shalt endure; they all shall wax old as doth a Garment, and as a Vesture shalt thou change them, and they shall be changed: But thou art the Same, and thy Years shall not fail.* That this is written of the Son of God, Paul asserts in his Epistle to the Hebrews, Ch. i. These Verses then present you with the Son Almighty, and unchangeable, and the Cre-

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* Wisd. vii. 26, &c. † 2 Macc. vii. 35. || Wisd. vii. 27.
 ** Ibid. xviii. 15. †† Wisd. vii. 27. ††† Psal. cii. 25, &c.

ator of all Things, as likewise the Framers of all Things, according to Solomon, * *For Wisdom, which is the Worker of all Things, taught me.*

But I caution you beforehand, not to apprehend, there are two Almighty's: For altho' the Father be Almighty, and the Son Almighty, yet is there one Almighty, as also there is one God. For it is the same Omnipotence of Father and Son, as it is also the same Deity, as I said above as well as I could, and as well as the Shortness of the Time would allow. I will now make it plain from the following Testimony of *Isaiah*, † *The Labour of Ægypt, and Merchandise of Æthiopia, and of the Sabeans, Men of Stature, shall come over unto thee, and they shall be thy Servants; they shall come after thee bound in Chains; and they shall fall down unto thee, they shall make Supplication unto thee, because God is in thee, and there is no God besides thee. For thou art God, and we knew it not, O God of Israel the Saviour. They shall be ashamed, and also confounded all of them, who oppose him, and shall go into Confusion.* Observe, that it is said to the Son, *And they shall be thy Servants, they shall come after thee bound in Chains; and they shall fall down before thee, and shall make Supplication unto thee.* Hence it is evident, that the Son is true God, in that He is adored. For Adoration belongs to God. The Apostle also teacheth, that 'tis written elsewhere of the Son of God, || *And let all the Angels of God worship Him*; because He is truly God and Lord. But in the Testimony of *Isaiah* here before us, as He is God, so God is also in Him; for he saith, *because God is in thee, and there is no God besides thee.* And having said that God is in God, he goes on, and says. *For thou art God, and we knew it not, O God of Israel the Saviour.* Since then

* *Wisd. vii. 22.* † *Isaiah xlv. 14, &c.* || *Heb. i. 6.*

then God is in God, and there is no God besides him, in whom God is, and He is the God the Saviour of *Israel*, there manifestly appears an Unity of Godhead in Father and Son, as likewise of Omnipotence, and of every Thing whatsoever pertaining to the Divine Essence; the Son differing only from the Father in this, that he is Father, and this is Son, *i. e.* that He begat, and This is begotten. Nor yet, because he is begotten, hath he any Thing less, than is in God the Father, * *being the Image of the Invisible God, and the Brightness of his Glory, and the express Image of his Person.* They that believe not this of the Son, shall suffer the Sentence, which *Isaiah* pronounceth, *They shall be ashamed, and also confounded all of them, who oppose him, and shall go into Confusion.*

Baruch also speaketh thus of the Godhead of the Son. † *This is our God, and there shall none other be accounted of in comparison of Him. He hath found out all the way of Knowledge, and hath given it unto Jacob his Servant, and to Israel his beloved. Afterwards did he shew himself upon Earth, and conversed with Men.* Certainly, it was not God the Father, but the Son made Man, that was seen upon Earth, and conversed with Men, exerting the Nature of Man in himself without Sin for our Salvation: of whom also we read, || *And the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father.* If then, *the Word was made Flesh, and dwelt among us, born of a Virgin God with us; what availeth it thee, O Heretick, to oppose hereunto the Infirmities of the Flesh assumed, or to describe the Passions of the Human Soul, which he took together with the Flesh, and which were profitable to us; seeing it is certain, that He, as God, and*

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* Heb. i. 6. † Baruch iii. 35, &c. || Joh. i. 14.

the Son of God, is in all Points as impassible, as the Father is? And for this Reason we treated above of the Things, which relate to his Godhead, that when now we read any thing of Meanness and Infirmary in Christ, his Godhead may not be thought to have suffered Violence, but the Nature of Man assumed, and the Performance of the Discipline, which he delivered, may fully appear. For it is a vain Thing, that he would be born as Man, tho' of a Virgin a Man, and yet not discover in himself the infirm Nature of Man. It is a vain Thing to give forth Precepts, for Men to direct their Lives by, and he himself, who once vouchsafed to be Man, to live among them, without paying a Regard to those Precepts. If being made Man, he would not exercise the Infirmary of Human Nature, who would believe, he was made Man out of the Womb of our Origine, altho' without the Company of a Man: Since there are not wanting, even at this Day, who deny him to have carried our gross bodily Substance, after he hath exercised the Infirmary of the Flesh. If, being made Man, he observed not the Discipline he came to teach, he gave an ill Instance of the Office of a Master. For what Scholar would endeavour to observe that, which the Master himself, made in the Likeness of Men, observed not? Which whosoever now observes, is by his Example assisted and enabled to observe it. You see, he ought to suffer Infirmities, in order to prove himself born a Man; and being made Man to observe whatsoever he taught, in order to draw others after him, or shall I rather say, to succour and relieve them: For now our Flesh hath learned to be relieved by his Flesh. For if he would not suffer the Infirmities of a Man, why was he born a Man of a Virgin? And if he would not observe the Precepts,

cepts, because He is the Lord, why took he upon him the Form of a Servant, which is subject to Precepts and to Obedience. But the whole Mystery of the Human Nature assumed by God consists in this, that what was not observed in *Adam* thro' Disobedience, might by Obedience be observed in the Man Christ. This the Apostle *Paul* affirms among other Points, which he divinely treateth of, * *For as by one Man's Disobedience many were made Sinners, so by the Obedience of one are many made righteous.* For as by one Man's Contempt many were made Sinners, so by the mysterious Obedience of Christ, which he performed, not thro' Infirmary, but by the Goodness of the Godhead, for the salutary Instruction of Human Nature, are many saved.

Let us now take a View of the Mystery of his Passion. The whole *Adam* had sinned, the whole *Adam* was driven out of Paradise: He, who came to save the whole, ought to take upon him the expelled whole. But he seems not to have taken the expelled whole, if he took it not in the Substance of Flesh and Spirit. For a whole Man is by Nature this: and this might then be proved, if he sustained the very Infirmities of his Flesh and Spirit, tho' without any Taint or Pollution of Sins, to the end he may be truly thought to have taken upon him none other Substance of Flesh and Spirit: and delivering Human Nature in himself from Infirmities and Passions, we may believe these to be delivered also, who follow his Steps. But let the Apostle, the Teacher of the *Gentiles*, defend this Sense, who writes with more Vivacity, and as a Divine, † *For as in Adam all die, even so in Christ are all made alive.*

* Rom. v. 19.

† 1 Cor. xv. 22.

But let *Isaiah* better describe the State of the Manhood, which he assumed. * *Lord, who hath believed our Report, and to whom is the Arm of the Lord revealed? We have declared before him as a Child, as a Root in a dry Ground: He hath no Form, nor Comeliness, and we have beheld him, and he had no Favour, nor Beauty: but his Appearance is without Honour, and beneath the rest of Men, a Man of Sorrows, and acquainted with Grief, because his Face was turned away: He was vilified, and not esteemed: He bears our Sins, and carries our Sorrows, and we thought him to be in Grief, and in Pain, and in Affliction. But he was wounded for our Iniquities, and bruised for our Sins; the Chastisement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone astray; every one hath wandered out of his way, and the Lord hath delivered him up for our Offences: and because he was afflicted, he opened not his Mouth. He is brought as a Sheep to the Slaughter, and as a Lamb before the Shearer, so opened he not his Mouth: In his Humiliation his Judgment was taken away; and who shall declare his Generation? For his Life shall be taken away from the Earth: by the Iniquities of my People was he led to death, and I will give the Wicked for his Sepulchre, and the Rich for his Death: because he hath done no Wrong, nor spoken Deceit with his Mouth.*

This Testimony sufficiently proveth, that he took upon him, and acted in the whole entire Human Nature, yet without any Sin of his own, altho' he bore our Sins. But lest he should be reckoned a meer Man, he interposed, saying, *Who shall declare his Generation?* That certainly, which is without Beginning, as he is begotten of God the Father. And therefore he saith of it, *Who shall declare his Generation?* Speaking of it,

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* *Isaiah liii. See the Septuagint Version.*

not as unknowable, but as inexplicable. For all we Catholicks know, that He is begotten of God the Father, but after a Manner above Explication : and therefore he saith, *Who shall declare his Generation ?* But this Generation, wherein he is born of a Virgin according to the Flesh, the Gospel relates, and describes the very Time of it : But the Beginning of his Divine Generation, as we said, cannot be traced out, as neither that of the Godhead, which he hath one with the Father : And for this cause he saith, *Who shall declare his Generation ?*

If therefore we have so received this into the Mystery of Faith, as to believe Christ to be God and Man ; God indeed, begotten of God without Beginning ; but Man, as born in Time of a Virgin : let us not asperse falsely, or detract from his Divinity, when having assumed the Human Nature he performs the Actions of a Man, in order to heal us : For neither may he be denied to be Man, having taken upon him the Form of a Servant, when he exerts the natural Power of his own Divinity. If therefore he both prays to the Father, and if he say, he doth nothing of himself, but what he sees the Father do, to mention nothing else at present, certainly, he, as a Master, sets Bounds to the Pride of Man, that Man might learn to pay so much the greater Deference to God, since He paid it, who is the true Son, and had no proper Cause of Subjection : Who also hath given us a Form of Prayer, not so much to ask, that our Will may be done, * *as the Will of the Father, which is in Heaven.* And therefore, in order to do what he taught, he saith, † *I came not to do mine own Will, but the Will of him that sent me.* But, that he was made lower, that he groweth

* Matt. vi. 10.

† Joh. vi. 38.

groweth [in Stature,] that he increaseth [in Wisdom,] that he hungers, that he thirsts, that he labours, that he weeps, that he grieves, that he is sorrowful, last of all, that he dies, is to be referred to the Manhood assumed, which he mystically exerted for our Salvation, in that Sense as is related above in the Testimony of *Isaiah*. In this Mystery of Faith are contained, not only the Solutions of those Points upon which you have been pleased to interrogate me, but of all other Queries which impious Hereticks frame against the Divinity of the Son.

C H A P. IV.

*Of that Saying of the Son, * The Father is greater than I.*

ACCEPT now of a particular Solution of these Queries, which from the adverse Party you have proposed, as of greater Force.

The Hereticks, you say, to depretiate the eternal and most perfect Divinity of the Son, alledge, *The Father is greater than I.* But it is to be enquired, at what Time the Son spake this. Was it not, when that which is written was fulfilled in him, † *Thou hast made him a little lower than the Angels, thou hast crowned him with Glory and Honour*? How he came to be made lower, let the Apostle Paul, who knows the third Heaven, explain: || *We see, saith he, Jesus, who was made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour; that he, by the Grace of God, should taste Death for every Man: For every Man,*

* Joh. xiv. 28. † Ps. viii. 5. || Heb. ii. 9.

Man, he saith, not for himself. What a Wonder then is it, if He who *tasted Death for every Man*, was also *made lower for every Man*? But *for every Man he tasted Death*; not for himself; inasmuch as he tasted it for every Man under the Guilt of Sin, who being made Man, was not held bound by any Sin of his own. And observe, how the most wise *Paul* expounds even this, *That he was made lower for the Suffering of Death*, and, *That by the Grace of God he tasted Death for every Man*, so as to make for the Beauty and Decorum of the Work, when he goes on, * *For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings*. You see how beautiful, how comely the Mystry of our Salvation looks, in that the Son was made lower. How unfitly then dost thou employ that to obscure his Divinity, which tends to its Glory?

The Father is greater than I; he then spake this, after that *the Word was made Flesh, and dwelt among us*. And beware, how you think him changeable, as though he ceased to be the Word, after it was made Flesh; but ever remaining the Word God was also made Flesh. For although he said, *And the Word was made Flesh*, he would have used a closer Expression, least any one should believe, that he had not true Flesh: Since even after so close an Expression there are some that affirm, he had imaginary Flesh.

But to make it evident, that the Word was made Flesh, not by a Change of the Divine Substance, but by assuming human Flesh, mind what follows: *And dwelt among us*. The Word therefore is not intercepted or lost in a Change, which dwelt among us in the Flesh assumed; for Dwell-

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* Heb. ii. 10.

ing proves the Continuance of the Word. This I therefore have inserted, least any one should believe the Son of God to be changeable, when he reads, *And the Word was made Flesh*. The Son then saith, *the Father is greater than I*, after that the Word was made Flesh, and took upon it the Office of a Minister: † *For he came not to be ministered unto, but to minister.*

The Father is greater than I. What sayst thou, O Deity? How sayst thou, the Father is greater than thy self? Certainly, there is one Image of thy self and the Father, according to *Moses*; and the same Form, according to the Apostle *Paul*, who also hath taught me, that, *Thou art the Brightness of his Glory, and the express Image of his Person*. And even thou thy self hast taught me, saying, *He that hath seen me, hath seen the Father*; and, *I am in the Father, and the Father in me*; and *I and the Father are one*. And whatsoever the Father doth, thou also dost likewise; for they are thy Words, * *For whatsoever Things the Father doth, these also doth the Son likewise*. And, *as the Father raiseth up the Dead, and quickeneth, even so the Son quickeneth whom he will*. And, *that they should honour the Son, even as they honour the Father*. Since then thou hast the same Image, the same Form, and the same Substance, the same Unity of Nature, the same Power, the same Liberty of Will, the same Honour, and all Things, whatsoever the Father hath, are thine: Since then all Things are thine which are the Father's, how sayst thou, *the Father is greater than I*; when in all Things which pertain to the Godhead, thou art such an one as the Father is? Let the Apostle *Paul* speak, in whom Christ spake, as he himself saith, || *Since you seek a Proof of Christ speaking in me, what speaketh*

† Matt. xx. 28. * Joh. v. 19, 21. || 2 Cor. xiii. 3.

eth the Apostle? *who being in the Form of God, thought it not robbery to be equal with God.* In regard then to his being in the Form of God, and equal with God, the Father is not greater. And in what Sense the Father is greater, the following Words demonstrate, *but made himself, faith he, of no Reputation, taking upon him the Form of a Servant.* Beware, lest here also thou understand an Interception of the Godhead, when thou hearest, *he made himself of no Reputation.* For observe what follows, *taking upon him the Form of a Servant.* It is evident then, that he continues in his own Estate, who is said to have taken upon him the Form of a Servant. But although the Divine State continue and abide in him, yet he made himself of no Reputation; viz. by drawing a Veil over the Godhead; *taking upon him the Form of a Servant, made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, and became obedient even unto Death, the Death of the Cross.* Should such an one now say, *the Father is greater than I,* he opposeth not the Equality of the Godhead, but denotes the Mystery of the Humanity, in that he made himself of no Reputation, taking upon him the Form of a Servant. Should such an one say, * *The Father that sent me, he gave me a Commandment, what I should say, and what I should speak: And, I came down from Heaven, not to do mine own Will, but the Will of him that sent me: He shews, That he, made himself of no Reputation, taking upon him the Form of a Servant, made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, becoming obedient even unto Death.* And yet what Diminution of his Godhead is there in this, if to lopp off Arrogance in Men, he speak not

* Joh. xii. 49.

arrogantly of himself? I lye, if the Apostle did not for this Purpose set down this very Testimony, That, by the Saviour's Example, he might move every Soul to be humble. You will find it to be so, if you read with Attention that same Epistle which he writes to the *Philippians*.

But the Hereticks will not admit, it was said, *The Father is greater than I*, on Account of the Mystery of God's being made of no Reputation, by taking upon him the Form of a Servant. Let us also say, that the Father is greater, on the sole Account of the Mystery of Generation. For this pious Sense some Catholicks have followed, saying, That the Father and the Son are of the same Substance, and therefore, as to Substance, the one is not greater than the other. For as the Father is God, so the Son is God; for he begat nothing less of himself than he himself is; for being perfect he begat one that is perfect. If therefore the Son, as God, is equal with God; yet, as Son, he is said to be less than the Father, *viz.* because the Son is of the Father; and He being Fulness itself begat Fulness itself; but the Father begat the Son; and therefore he said not, God is greater than I, but *the Father is greater than I*.

C H A P. V.

*Of what we read in the Acts of the Apostles; * Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

AMONG other Texts of Scripture, which Hereticks produce to make it credible, that the Son of God is something made, you personating

sonating the adverse Party have put this, which we read in the Acts of the Apostles, in the Words of blessed *Peter*, *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

But this Difficulty also is evidently solved by the Explication above given, where we said, That the Son of God was also made the Son of Man; who altho' he cannot suffer, in that He is the Son of God, and the Word and Wisdom of God; for in this View he continueth always impassible, as his Father is: Yet in that he was made Man, born of the Virgin *Mary*, he is one that can suffer; as one who hath already suffered Death, even the Death of the Cross; remaining always in himself, as God, inviolable, even when he converseth in Human Nature, and is nailed to the Cross. This *Jesus* therefore, according to the Flesh, hath God made both Lord and Christ. For as He is the only begotten Son of God, who is the Word, the Wisdom of God, He is not any Thing made, neither waits He for Advancement, as being in all respects perfect God, in like manner as his Father is. But the same *Jesus*, according to the Flesh, was made Christ, when first that Form of a Servant, which he received by *Adam's* Transgression, was set at Liberty. For *Adam* fell from Dominion into Servitude by the Commission of Sin: * *For whosoever committeth Sin is a Servant.* But the Saviour renewed a more firm, yea a more indefeasible Dominion in the Human Nature, which he assumed, when he took away that very Sin in it, which in *Adam* had been the Cause of abject Slavery.

* Joh. viii. 34.

But He was again made truly Lord, when Believers submitted themselves to his Government. For moved by the Exhortations of Sacred Scripture, which saith, * *Serve the Lord with Fear*, every one, that owns a salutary Dominion in Christ, saith, † *Is not my Soul subject unto God?* 'Tis the greatest Honour to become his Servant, and a Sort of Nobility, far above the World; and therefore the Apostle describes his own Glory, *Rom. i. 1. Paul a Servant of Jesus Christ*. You behold, in what manner He is made Lord, when he, that had persecuted Him, confesseth Him his Lord, and esteemeth it his greatest Glory.

But *Jesus*, as Man, is not only made Lord, but also Christ. For in the Name of Christ the Sacredness of King and Priest is imported. In the Old Testament we read, that Priests and Kings, among the *Israelites*, were consecrated to their Offices by an anointing with Oil, and for that Reason were called Christs. For Christ in the Greek Language, is rendred in the *Latin* anointed, or besmeared. But our Saviour, as Man, was truly made Christ, being a true King, and a true Priest: He himself made both, lest any thing should be wanting in the Saviour. Hear him certainly made a King, when He saith, || *He hath set me King upon Sion his holy Hill*. Hear the Father testifying, that he is a Priest, †† *Thou art a Priest for ever after the Order of Melchisedeck*. *Aaron*, by Unction with the Holy Ointment, was made the first Priest under the Law; and he said not, according to the Order of *Aaron*, lest it should be thought, that the Saviour's Priesthood might be had by Succession. For the Priesthood in *Aaron* subsisted by Succession; but the Saviour's

* Ps. ii. 11. † Ps. lxii. 1. || Ps. ii. 6. †† Ps. xlv. 7.

our's Priesthood is not by Succession made over to another, because he continueth ever a Priest, according to what is written, *Thou art a Priest for ever after the Order of Melchisedeck.* The Saviour therefore, as Man, is both King and Priest, not by a corporeal, but a spiritual Unction. For the Kings and Priests among the *Israelites*, were anointed Kings and Priests by a corporeal Unction with Oil, not one of them to both Offices, but every one was either King or Priest. For unto Christ alone universal Perfection and Plenitude were due, who also came to fulfil the Law. But altho' every one of them had not both Offices, yet being corporeally anointed either with the Regal or Sacerdotal Oil, they were called Christs. But the Saviour, who is truly the Christ, was anointed with the Holy Ghost, to fulfil that which is written of Him; * *Wherefore God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows.* For herein was He anointed more than those, that have the same Name with Him, in that He was anointed with the Oil of Gladness, by which none other Thing is meant, but the Holy Ghost. That this is true we learn from the Saviour himself. For when He had taken into his Hands the Book of *Isaiah*, and read, † *The Spirit of the Lord is upon me, because he hath anointed me,* He told his Hearers, that this Prophecy was then fulfilled in their Ears. Peter also, the Prince of the Apostles, hath taught, that the Holy Ointment, from whence the Saviour is proved to be Christ, is the Holy Ghost, and also the Power of God, when in the Acts of the Apostles He spake to the most faithful and charitable Centurion *Cornelius*. For among other Things he saith, || *Beginning from Galilee, after the Baptism*
which

* Ps. cx. 4.

† Luk. iv. 18.

|| Act. x. 37, 38.

which John preached : How God anointed Jesus of Nazareth with the Holy Ghost, and with Power, who went about doing Cures and Miracles, and healing all that were oppressed of the Devil. You see that Peter also declared, that this Jesus, as Man, was anointed with the Holy Ghost, and with Power. Whence it follows, that the same Jesus, as Man, was truly made Christ ; who by the Unction of the Holy Ghost was also made King and Priest for ever.

These Things I therefore have treated of, that it might evidently appear, that Jesus the Son of God was neither crucified, nor made Lord and Christ, as He is the Word and Wisdom of God ; but as to that which He took from *Mary* : Altho' by the Passion of the Human Nature which He assumed, we say the only begotten Son of God suffered ; not that the only begotten Son, as He is the Word and Wisdom of God, did really suffer ; but because whatever Injury or Suffering was inflicted upon the Manhood assumed, is by a certain way of reckoning imputed wholly to the only begotten impassible God himself. Whence also the Apostle *Paul* writing to the *Corinthians*, saith, * *For had they known, viz. the Princes of this World, they would not have crucified the Lord of Glory.*

If these Things are clear, it is then apparent, in what Sense 'tis said, *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ ; whom the same Peter above called a Man, saying, † Ye Men of Israel hear these Words ; Jesus of Nazareth, a Man approved of by God among you by Miracles, and Wonders, and Signs ; viz. this Jesus Christ ; whom Paul also writing to Timothy called*

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* 1 Cor. ii. 8. † Acts ii. 22.

a Man, * *There is one God, and one Mediator between God and Men, the Man Christ Jesus*; who also himself said in the Gospel, † *But now ye seek to kill me, a Man that hath told you the Truth.*

I speak not this in favour of impious *Photinus*, who will have Him to be a meer Man without the Incarnation of God the Word; but in Opposition to *Arius* the Anti-Christ, who will have the only begotten Son himself, who is the Word and the Wisdom of God, to have been crucified as God, and not as Man, and made both Lord and Christ.

But altho' they contend with invincible Obstinacy, affirming it to be written of God the Word himself, *that God hath made him both Lord and Christ*: We being assured of the Truth, have not the least Dread upon us, lest haply, by what is written, the Word of God would be thought something made. For grant the Word of God was made Lord and Christ, what Prejudice is this to his Essence, by which He is always the Word of God? For take Notice, he saith not, the Essence of the Word of God was made, but that this very Word, which is always the Son of God, was made Lord and Christ. For it is not the same Thing to say, This, which never was in Being, is made; and That, which was in Being, is made somewhat. For even God is several times made an Helper and Protector, and yet, notwithstanding He is made an Helper and Protector, he is not to be thought to be made, as He is God. *Moses*, after he was sensible of the divine Aid and Protection, speaketh of God, who aided and defended him against *Pharaoh*, || *He is made my Helper and Protector for Salvation*:

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* 1 Tim. ii. 5. † Joh. viii. 40. || Exod. xv. 2. See the Septuagint Version.

And many like Proofs you will meet withal, which, to avoid being tedious, I pass by.

If therefore when God is an Aider and Protector, not this, that He is God, is believed to be made; but this, that He is Aider and Protector; how can we think, that the Essence of God the Word was made, when they affirm, that the Word of God was made Lord and Christ? Because we read, that *the Word was made Flesh*, must the Word itself therefore be thought to be made? But it is most clearly express'd, not that the Word, *which was in the Beginning with God*, was made; but that the same Word, which always was, afterwards was made Flesh, so that this, which was made Flesh, is not any Thing made. In like manner, when it is said, the Word of God was made Lord and Christ, it is not to be understood, that the Essence of the Word of God was made; but that this same Word, which always was God, was made Lord and Christ. But he is made their Lord, who give themselves up to Him with Resolution to serve Him.

And pardon me, O blessed *Matthew*, if I say, that Christ, who is God, was not then thy Lord, when thou waitedst at the Custom-House. He was then first made Lord to all the Apostles, when they forsook all Things, and chose to serve Him. Then also was he made Lord of the *Gentiles*, when the *Gentiles*, leaving the Superstition of Idols, gave themselves up to his Government. For so far as any one is the Servant of Sin or Mammon, so far is he not the Servant of God. When therefore any one renounceth Sin and *Mammon*, and throwing off the Desire of having, worketh Righteousness, then is Jesus made his Lord. In the same manner is he understood to be made Christ, since Kings and Priests, as was said above, were called Christs. The Saviour there-

therefore is made their King, who no longer are in Bondage to the Kingdom of Death, in whose mortal Body Sin no longer reigneth, after they have learnt from the Apostles the Divine Commands; * *Let not Sin therefore reign in your mortal Bodies.*

But when He dischargeth for us the Priest's Office, then is He most truly made the Christ, being always our greatest Defender and Advocate, and, as the only most excellent Priest, demanding of the Father, and insisting, That Satisfaction having been made for our Offences, we may be saved thro' his Divine Propitiation. By this therefore, that Jesus is made Christ and Lord, there is not any Thing conferred upon his Divine Essence. So much, as a Regard had of those, upon whom the Power of his Kingdom, and Priesthood, and Dominion is bestowed, as a salutary Gift.

Nor seems it absurd, if in like manner you understand what he saith, † *I am by Him constituted King upon Sion his holy Hill.* For altho' He is said to be *constituted King*, yet when He adds, *upon Sion his Holy Hill*, it is plain, that He speaketh not of that his Kingdom, which He had, before *He was constituted King upon Sion his holy Hill.* For He is a King before all Ages, preserving by his Power every Creature He made. Whence He is proved to be likewise Almighty, because He is able to preserve all Things which were made,

* Rom. vi. 12. † Psal. ii. 6. See the Septuagint Version.

C H A P. VI.

*Of that of Solomon, * The Lord created me the Beginning of his Ways for his Works.*

LET us in the last Place clear that Difficulty, which you have added among the rest: *The Lord created me the Beginning of his Ways for his Works.* You see, saith the Heretick, that Wisdom is a Creature, which surely is Christ according to *Paul* the Apostle. Christ therefore, saith he, who is Wisdom, is not a true Son, but was made a Creature, and is a Son by Adoption. This is the Poyson of the *Arians*. But oh! how blind is Impiety to see that, which is Pious. Because, as it is written, they have hated Wisdom, and received not the Word of the Lord, they behold not in Her the most elegant Beauty. As there is no beholding of Truth with bleared Eyes, because the View they take of it reports otherwise, than is in the Truth of Things. And as he, whose Palate is corrupted by the over-flowing Bitterness of his own Gall, if he taste sweet Honey, defames the Sweetness of the Honey, and calls it bitter, not reflecting upon the Misfortune of his own Bitterness. But what true Light, O miserable Heretick, canst thou behold, when thou art blind, or walkest in the Ways of Darkness, devising all things that make for Impiety? Altho' that Spiritual Man call aloud, and invite by the most sweet Experiment of the Divine Banqueting, † *Taste and see how sweet the Lord is*; thou, if thou tastest, perceivest no Sweetness in the Lord, because, as it is written, ** *The Poyson of Asps is under thy Lips*, because †† *thy Mouth is full of Cursing and Bitterness.* Lastly,

* Prov. viii. 22 See the Septuagint Version. † Ps. xxxiv. 8.
 ** Ps. cxl. 3. †† Ps. x. 7.

Lastly, When Solomon himself hath also declared very many things of the Wisdom of God, and hath treated of her in so Divine a Manner, that none other Thing can be thought to be in her, than is in the Nature of God; in all these the blind Heretick imagines, that he sees this alone, whereby he may prove her to be a Creature.

But, saith he, it is written, *The Lord created me the beginning of his Ways for his Works.* We will go no further, nor cite any Passages out of the other Books of Solomon, which make for the Eternal Wisdom of God. 'Tis sufficient at this time, if from this very Place we vanquish the adverse Party, whence it produces an Evidence for it.

Thou sayest, Heretick, it is written, *The Lord created me the beginning of his Ways for his Works:* But take notice, That the same Wisdom nevertheless declares in the same Place, * *He begat me before all the Hills.* How comes this same Wisdom to say in the same Place, that she was *created*, and that she was *begotten*? And let us see first of all, which of them was first; whether *begotten*, or *created*. And altho' she first said, *The Lord hath created me the beginning of his Ways for his Works;* yet, lest you should imagine her to be a Creature, she hath recourse to that which is before; and saith in what follows, *He begat me before all the Hills.* Beware, how you think her *begotten* afterwards, because she first put it, that she was *created*. For altho' in the Order of the Words, it is first put, that she was *created*, and afterwards, that she was *begotten*; yet in the Judgment of Sense, she was *begotten*, before she was *created*. So that Wisdom delivers herself after this manner, "*The Lord created me the Beginning of his Ways for*
" *his*

“ *his Works* ; but lest any one hence should think
 “ me a Creature, or that I then first began to
 “ be, when *he created me the Beginning of his Ways*
 “ *for his Works*, I come close after, and say, *He be-*
 “ *gat me before all the Hills*, that you may know I
 “ *was begotten, before I was created*”. For when
 the saith, *He begat me before all the Hills*, she makes
 that come after that she was *created*, to give the
 Precedency and first Place to her being *begotten*. If
 therefore she was so *created*, as to be *begotten* be-
 fore, the Sense of Impiety is out of Doors, which
 said she was *created*, to the end that Wisdom
 might be thought to have then first subsisted, when
 she said, *She was created by the Lord the beginning of his*
Ways for his Works. For lo, the Sense makes it evi-
 dent, that Wisdom subsisted, before she was crea-
 ted, as one that was first begotten, then created.

But this Catholick Sense will be set off to great-
 er Advantage, if we discuss, as well as we are
 able, the Words themselves, wherein Wisdom
 relates her Being, either *begotten*, or *created*. The
 Lord, saith she, *created me the beginning of his Ways*
for his Works. Observe, when she said, *the Lord*
created me, she stopt not there, lest any should
 imagine her truly a Creature, but goes on ex-
 plaining, why she was created, and for what
 cause she was created. For she saith, *He created*
me the beginning of his Ways ; and when it follows,
for his Works, it is plain, that she assigns the Rea-
 son, why she was created *the beginning of the Ways*
of the Lord. Wisdom therefore, as tho’ she were
 not, was not created, that she might be ; but
 having always essentially been, she was then, ac-
 cording to the Oeconomy created the Beginning
 of the Ways of the Lord, and for the Works of
 the Lord was she created. *Wisdom therefore was*
created the beginning of the Ways of the Lord, and for
the Works of the Lord was she created. Wisdom never-
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theless was not therefore created, because she was not essentially in Being before. But when she saith, *That she was begotten before all the Hills*, she assigns not any thing, for the sake whereof she was begotten, but always existing the everlasting Progeny of the Father, she saith, for certain Reasons, *she was created the beginning of the Ways of the Lord, viz. for his Works.* Hence also it is manifest, that Wisdom is not a Creature which was created for somewhat else, *viz. for the Works of the Lord*, seeing she was begotten, not for the Works, but of the Father, existing, as we said, the everlasting Progeny.

This also is worthy of Observation, that 'tis one Thing to say that Wisdom was created, and another to say that she is a Creature. For altho' we read, that Wisdom was created, yet we nowhere read that she is a Creature. For not every Thing that is created, is presently to be called a Creature, altho' every Creature be created: as neither is every Thing, that is made, to be called presently a made Thing, altho' every made Thing was made. If this seem obscure, I will enlighten it by an Example. We find one giving Thanks, and saying unto God, * *But I will sing of thy Power, I will sing aloud of thy Mercy in the Morning, for thou art made my Defence and my Refuge in the Day of my Trouble.* Behold, God is made a Defence and Refuge; yet God is not a Thing made: and this is that I said, Not every Thing that is made, is presently to be called a made Thing. For God not being a made Thing, who always exists, is made a Defence and Refuge to Man in the Day of Trouble. And granting, that his being made a Defence and Refuge to Man in the Day of Trouble, may seem to infer that he is made;

* Ps. lix. 16.

made ; yet because he is made a Defence and Refuge to Man, it does by no means follow, that God is to be thought a made Thing, whose Divine Essence is everlasting. In like Manner also, Wisdom, which always exists, though she be said to have been created, is yet not a Creature ; but she always existing, is created for some certain End, and for it's Advantage ; not that she should be called a Creature, as if she were made, who never had a Being before. For the Wisdom of God was inseparable from God, and she, being the everlasting Progeny of God, *was created the Beginning of the Ways of the Lord.*

But I will talk it yet more plainly. Certainly, it is the very Wisdom of God, which is written also to be his Word, as I have shewed in the foregoing Tracts : And because it is written of the Word of God, *And the Word was made Flesh*, are we presently to affirm, that the Word is something made ; as tho' he then first began to be, when he was made Flesh ? Well it is, that it was most plainly declared, That all Things were made by the Word, and that in the last Times this very Word was made Flesh. The Word of God therefore is not something made, although it be said to be made Flesh : So likewise Wisdom, although she be said to be created the Beginning of Ways, and for Works, yet is she not a Creature, who manifestly is before every Creature, seeing all Things were made in Wisdom.

I add this also, that not every Thing that is said to be created, is to be understood as made in Substance. A certain Person beholding his Heart stained and defiled with some Impurities, poureth out his Prayer to the Lord, and saith,
 * *Create in me a clean Heart, O God.* Surely he
 prayed

prayed not, that God would make the Substance of an Heart in him, but that he would create the same Heart clean, which he had in him stained and defiled. Not every Thing, that is said to be created, is presently to be apprehended as made in Substance, since he prayed, that the same Heart he had, should of the Lord be created clean. And therefore, when Wisdom is said to be created, her Substance is not then made, as though she were not in Being before; but she existing, as hath been often said, *was created the Beginning of his Ways for his Works*. Understand therefore, that Wisdom was created for the Mystery, either of the Creation, or the Oeconomy of Man; which when the Wisdom of God honourably undertakes, she is said to be created. But when she saith, she was begotten, apprehend no less Divinity in Her, than He hath, that begat Her. For it is extremely impious to think, that God was at any time without his Wisdom. Whence also, seeing Wisdom is truly begotten of God, existing the same in Substance with him that begat her, and this very Wisdom is Christ; it follows, that Christ, who is Wisdom, is not a Son by Adoption, but a true Son, being the Progeny of God, and not a Thing made.

C H A P. VII.

Of the Holy Ghost.

I Have answered, I suppose, as the Grace of God enabled me, all the Queries you wrote down concerning the Father and the Son: Whether I have done so or not, your religious Prudence will judge: Though I must confess, that what through the Straitness of Time and Quick-

ness of Dispatch, and the Dryness and Jejuneness of my sorry Language, I have rather touch'd upon the Heads of them, than handled them at large ; because I took in hand, as I said before, not to write a Book, but as it were some Kind of Abstract or Summary of the Faith ; lest you should think me an Infidel if I said nothing, when called forth by your admirable Benevolence.

But now, Confession must be made, though very briefly, of the Holy Ghost ; for fear if we spake nothing in particular of Him, we may be thought to blaspheme in like Manner as they do who say, He is a Creature. Whose Madness nevertheless we wonder at, that they should have impious Sentiments of Him, whom they confess to be the Holy Ghost. For if He be the Holy Ghost, how is He a Creature ? For He is not Holy in the same Sense that others are, who by Faith, and a Conversation pleasing to God, and by the Sealing of the same Holy Ghost, have attained unto the Title of Holy : But He is by Nature always Holy, so as to sanctify others, not that He himself, as though He had it not before, should from without have been a Receiver of Holiness. This Name Holy, the Spirit is so possessed of, as the Father and the Son possess it : But He possesseth it, being himself neither the Father nor the Son, but the Spirit of God. But if he be called the Spirit of God, he is not so called as an Angel of God, or a Man of God is called, whose Nature is inestimably different from the Divine Substance ; but he is so the Spirit of God, as to be of the same Substance with the Father and the Son. For there is one Holiness of Father and Son and Holy Ghost ; forasmuch as the same Holy Ghost is even so truly and naturally Holy, that this is his natural and true Name. For ob-
serve

serve the Saviour's Words, saying, * *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* For as the Name of Father is true, and the Name of Son is true, so the Name of Holy Ghost is true.

How the Name of Father is said to be true, we shall know by observing, How he is called the true God. Many are called Gods, but are not truly Gods; (I say nothing at this time of Satan and the Devils, and such as are like them, who impiously usurp the Name of Gods.) Men indeed are called Gods, as it is said, † *I have said ye are Gods, and all of you Children of the Most High.* But how far they are from being truly Gods, the following Words declare; which are these, ‖ *But ye shall die like Men, and fall like one of the Princes.* If then where any Holy Men are called Gods, this accrues to them by the Grace of God, for leading a godly and righteous Life, especially when the Holy Ghost dwelleth in them; which Name they verily lose again, if they continue not to walk in the Ways of the Lord: No Creature is a true God, because none is by Nature God. But God alone is by Nature a true God, existing such without Beginning and End.

If we now understand what it is to be a true God, we may also understand the true Name of Father. With Men any one is called a Father, from the Time he hath begot a Son: But altho' he hath begot a Son, yet is he not properly a true Father, to whom this Name hath accrued, and that given of God. He is called a Father so long as his Son liveth. For as He obtained the Name of Father, when a Son was born of him, so also by the Death of the Son he loseth the

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Name

* Matt. xxviii. 19. † Psal. lxxxii. 6. ‖ Ibid. v. 7.

Name of Father : But God alone is properly a true Father, who is a Father without Beginning and End. For he began not at some certain time to be a Father, but is always a Father, having always a Son begotten of him; as also he is always a true God, continuing without Beginning and End. As therefore He alone enjoys the Name of a true Father, who alone is called Father without Beginning and End; so may we also understand, that the Name of the Son of God is true.

For with Men, he that is a Son, began to be a Son, and at the Death of his Father loseth that Name; and oftentimes he passeth from the Name of Son into the Name of Father, when he hath begot a Son. The Name of Son therefore in a Creature is not proper and true, who both began to be a Son, and may not have this Name, either by the Death of his Father, or when he himself is translated into the Name of Father, even before his Father's Death. But the Son of God alone is a true Son, being this without Beginning, without End, always having a Father, and never, as He is the only begotten, receives the Name of Father by begetting a Son. Whence also the proper and true Name of Son is in the Son of God alone, who hath this by Nature, as He is also by Nature true God.

If then we know how proper and true the Name of Father is, and how proper and true the Name of Son is, we may by Consequence understand how proper and true the Name of Holy Ghost is, seeing the Holy Ghost is by Nature this same without Beginning, without End. For the Name of Holy Ghost never would, with equal Authority of Name, be joined with the true Names of Father and Son, if it were not allowed to be the proper and true Name of the

Holy Ghost. If this Name then be properly and truly, and by Nature his without Beginning and End, the Holy Ghost is therefore not a Creature, who hath the Name of Holy Ghost so properly and truly as no Creature can have.

Moreover, when the Lord commands, *that the Nations be baptized in the Name of the Father, and of the Son, and of the Holy Ghost*, it is most evident, that the Holy Ghost is not a Creature, either because He is an Associate with the Father and the Son, or because the Lord would never command, that any one should be baptized in the Name of a Creature. For it were greatly to derogate from the Divine Power, if with, the Confession of the Name of God, a like Confession of a Creature were also placed. And well it is, that he set down one Name, saying, *In the Name of the Father, and of the Son, and of the Holy Ghost*, to the end it might be believed, that there is one supream Authority of the indivisible and perfect Trinity. For how can it be thought, that the Holy Ghost is severed from the supream Authority, when we read what is written of him,
 * *And uphold me with thy governing Spirit?*

It is also evident from hence, that there is one Supremacy of the Father, and the Son, and the Holy Ghost, seeing in the whole Creation he is found to be an Associate with the Father and the Son. Accept at present of one Testimony, † *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.* And this makes it plain, that the Holy Ghost is not a Creature; seeing He also is proved to be a Creator with the Father and the Son.

I will boldly call the Holy Ghost both God and Lord, taught so to do by Divines before me,
 who

* Psal. li. 12, See the Septuagint Version. † Psal. xxxiii. 6.

who having first been instructed themselves in the Testimonies of the Divine Scriptures by Apostolical Men, have handed them down to Posterity.

I would handle every one of those Testimonies, were not the Divinity of the Holy Ghost apparent to a believing Soul, from what we have briefly intimated above; chiefly, because at this time I proposed not so much a Disquisition concerning the Holy Ghost, as to set down a pious Confession of his Divine Name. But for a Proof of his Divinity I will subjoin this in short, That the Holy Ghost is even hence proved to be God, in that he is shewn not to be a Creature. For whatsoever is, is either God, or a Creature; but the Holy Ghost existing what He is without Beginning and End, is not a Creature; therefore the Holy Ghost is God, because He is the incorruptible, and unchangeable, and everlasting Spirit of God. There is therefore one Godhead of Father, Son, and Holy Ghost, as there is also one Holiness of the same perfect, and inseparable Trinity.

But here let us make an end: For the more any one, that would speak of the Faith, is diligent in the sacred Writings, the more he will find there to speak of it. But this I make no doubt of, that if any eloquent Person chance to read this, he will see Reason enough to condemn my slovenly, unpolish'd Language; but he will not, if he be a Believer, charge my pious Confession with Error; which drawn up by me, by God's Grace, I desire, with his Assistance, who hath enabled me to do it, to retain and vindicate even to my Death, free from Pollution of Communion with Hereticks and Prævaricators, because I was afraid, God is my Witness, to be found a Partaker in their Condemnation.

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Let him look to it who thinks he can't be made guilty by associating with them; and relies upon his own Conscience, because he so vindicates the whole Faith, as never to have been a Betrayer of it: I nevertheless am forced to be more cautious and fearful in the Cause of God: Since we read the Warning given of them, * *A Man that is an Heretick, after one Admonition avoid, knowing that he that is such, is subverted, and sinneth, being condemned of himself.* We read also in *Isaiah* of the Punishment of Prævaricators, † *And all Flesh shall come to worship before me in Jerusalem, saith the Lord God, and the Saints shall go forth, and look upon the Carcasses of the Men, that have transgressed against me. Their worm shall not die, neither shall their Fire be quenched, and they shall be an abhorring to all Flesh.* Likewise the Apostle saith, || *Be not ye yoked with Unbelievers:* And elsewhere, after a Description of wicked Men, ** *Not only,* saith he, *they that do them, but also they that consent with those that do them.* There are many other Divine Testimonies which forbid to keep Company with the aforesaid Prævaricators, or Betrayers of the Faith: But I have thus briefly hinted these, lest any one should think that it proceeds from a vain Superstition, that I refuse to communicate with such, as he sees reprobated by a Divine Sentence.

May God preserve you safe, and happy in the Faith of his Name, even in the Kingdom of Heaven, with all your Affections.

* Tit. iii. 10, 11. † *Isaiah* lxvi. 23, 24. || 2 Cor. vi. 14.

** Rom. i. 32.

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